# Zion's Herald.

Volume LXXIII. Boston, Wednesday, March 20, 1895. Number 12.


## Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, $2.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.


## The Outlook.

France has completed her preparations for invading Madagascar. Pioneer work is to be done by a force of 3,000 men under Gen. Metzinger, who will explore the marshy coast lands and build military roads across them into the interior. The army of invasion will be commanded by Gen. Duchesne, who achieved distinction in the Tonquin and Formosa expeditions. The first contingent of his army left Paris a week ago amid jubilant demonstrations. Few of these glory-seeking soldiers will probably survive to return.

Some valuable discoveries were made by Count von Goetzen, the German explorer, in his recent trip — the thirteenth that has been made — across Africa. He hunted up Kirunga, the only active volcano in the Dark Continent, rising above the plain to a height of about 11,000 feet, and having an almost circular crater nearly a mile in diameter. He also found, at the base of this mountain, Lake Kiru, a large body of water, flowing into the Tanganyika through the Rusisi River, and situated midway between Lake Tanganyika and Lake Albert Edward. These fresh discoveries can be quickly noted on our maps of Africa.

The collapse of the Sagasta cabinet in Spain, which has lasted three years with two reconstructions, was brought about by the demands of certain officers of the army that the *Resumen*, a Madrid paper which had reflected upon the courage of the officers' corps, be suppressed, and that the press be practically muzzled by act of Parliament. Their demands were backed in the cabinet by the minister of war, who insisted that the offending editors should be tried by court martial. The premier and the civil ministers opposed these severe proposals. Hence the resignation.

Passage has been taken for three hundred Negroes on board the Danish steamer "Horsa" from Savannah to Liberia. They go there under the auspices of the International Migration Society, and have been picked with care. Only men (single or married) of good physical condition have been accepted. The married men will take their families, and on reaching Monrovia will each receive a gift of twenty-five acres of land, and be sheltered for three months until a house is erected. The unmarried men will each receive ten acres. Good mechanics will find immediate employment, and those accustomed to field work will engage in coffee growing. If this first party sends back satisfactory tidings, there will be hundreds to follow.

### Venezuela Hard Beset.

France, Belgium and Germany, as well as England, are disposed to treat Venezuela with the insolence with which a powerful nation usually makes its demands upon a weaker one. The French and Belgium ministers at Caracas had the bad taste and presumption to interfere in the domestic affairs of Venezuela, and promptly received their passports. France thereupon despatched a man-of-war to Laguayra. Italy, however, has offered her good offices to the Venezuelan authorities to settle the difficulty. Germany's contention is the non-payment of a guarantee promised to a German company which built a railroad from Caracas to Valencia. The German flag will also fly in the port of Laguayra to enforce this claim. England's demands are too well known to be repeated. She would long ago have accepted Venezuela's offer to refer the boundary dispute to arbitration, had she not known that her claim is rank robbery, having no foundation that any tribunal could for a moment respect. She refuses to arbitrate even now, after the request made by this country, except concerning territory outside that which is in dispute! It goes without saying that she would make no such demand if Venezuela had the power to resent it. Meantime the orders issued to Admiral Meade to proceed with the "New York," the "Minneapolis," and the "Cincinnati" to Laguayra, is significant that this government is ready to demonstrate its friendship for Venezuela, and, if necessary, to enforce the Monroe doctrine.

### A Regrettable Fire.

Fire is no respecter. So when the six-story building at 33 and 34 South Fifth Avenue, New York city, occupied chiefly by a firm that manufactures steam-fitters' supplies, began to burn on the ground floor, last week, from some unknown cause, the flames quickly traveled upward. There was an electrical laboratory in the building — the entire fourth floor. Here Nicola Tesla, the famous Servian inventor, had his workshop. He had accumulated here apparatus and various inventions, the work of half a life-time. With a dozen assistants he toiled here laboriously and secretly. Some of his models were boxed for shipment. But the fire spared nothing. It consumed or ruined the delicate instruments and drawings and half-completed inventions of this remarkable genius as ruthlessly as it did the cheap utensils and products of the firm below. Possible $80,000 would cover the intrinsic loss to Mr. Tesla (there was no insurance), but a million dollars, to use his own statement, would not pay for what was destroyed. Mr. Tesla came to this country about ten years ago. For a short time he was associated with Mr. Edison, and they are still warm friends. He is the controlling electrical engineer to the Niagara Power Company and other concerns. He has been working lately in the line of preventing the enormous waste of energy (as high as 96 per cent.) in electric lighting, and expects to succeed. He has demonstrated, among other things, that the polyphase currents of high potency have no harmful effect upon the human body — he suffered 250,000 volts to pass through his own body. The destruction of his workshop almost prostrated him, but he has courageously begun anew.

### Revision among the Episcopalians.

The Constitution and Canons, adopted by the Protestant Episcopal Church in Philadelphia, in 1789, have remained unchanged to the present time. In 1892 the General Convention entrusted to a Joint Commission their revision. Having completed its work, the Commission has presented the results of its labors for submission to the General Convention in October. The most striking change is found in a new preamble, containing "a solemn declaration of the position of this church in regard to certain important points of doctrine and worship." The preamble, in its four sentences, embodies essentially "the famous Lambert Quadrilateral," save that for "the Historic Episcopate," the revisers substitute "the Apostolic Ministry of Bishops, Priests and Deacons." In the first article, the name of the body is changed from "General Convention" to "General Synod." The representation from the dioceses in the General Synod is considerably reduced, and the House of Bishops is allowed to elect a Primus to hold office for life. The seventh section, concerning joint sessions of the houses, is entirely new. The long article on the trial of a bishop is omitted, and the whole matter left with the House. The fourth article treats of the provincial system, and the seventh deals with the formation of new dioceses. The language is retouched in nearly every article, and in some, as we have indicated, quite essentially changed to meet new conditions and times.

### Mob Violence in Colorado.

Sunday before last, Abner Hixon, keeper of a temperance saloon, was found in a mine at Rouse, with a fractured skull, unconscious and dying. He had evidently been murderously assaulted. A bloodhound was put on the scent. Four Italians were tracked, arrested, made damaging confessions, and implicated five others who were also arrested. One of the Italians, named Danino, was accused by his comrades of having given the fatal blow. He was promptly lodged in jail in Walsenburg, six miles away. Shortly after, eleven other suspects were placed in a wagon under guard to be conveyed to the same jail. On the way they were ambushed by six masked men, four of the prisoners were shot dead, and the driver also was accidentally killed. The rest escaped, all but one, who was carried to the jail desperately wounded. During the night masked men entered the jail and killed Danino and his wounded countryman. The Italian minister promptly called upon the authorities at Washington to protect Italians who might still be endangered, and the international settlement of the outrage will probably be an indemnity; but a fresh stain of blood rests on Colorado. Every citizen of that community should feel an individual duty not to rest until justice is meted out to the murderers. The Legislature has passed a resolution expressing its "abhorrence and condemnation of such dastardly crimes against law and man," and calling on the Governor to use all his power to apprehend and bring to punishment those "guilty of this wholesale butchery."

### A Curious and Valuable Invention.

The recently-invented ball-nozzle is both a mechanical mystery and a most effective fire and smoke destroyer. Instead of the straight, solid stream with which we are familiar, this new device gives a funnel-shaped torrent opening out to an angle of 55 degrees. It also relieves the hose from "back pressure," enabling a single person to hold and direct the nozzle with perfect ease. Armed with this improved instrument, a fireman can advance fearlessly into a burning building, clearing the smoke before him as he goes, and finding quickly what is often so difficult to find, the place of the fire. Then, by turning a valve, he can use the straight nozzle if necessary. In rescuing, also, persons overcome by smoke, the ball-nozzle gives an area of fresh air, and enables the rescuer to conduct to safety those who might perish of asphyxiation unless relief were thus speedy. Further, in protecting buildings adjacent to a fire, this new instrument effectually wets the sides without breaking the windows or otherwise forcing streams of water into the interior. And yet, strange to say, this device is simply a hard rubber ball lying loose in the flare of the nozzle. It stays there when the stream is turned on, and yet there is nothing to keep it there! The water does not eject it! A strap of metal keeps it in place when not in use; but any one watching the ball when the water is on, can see that it does not press against the metal strap — that it would stay there if there were no strap — a fact that thoroughly puzzles scientists, as well as ordinary spectators.

### A Brutal Massacre.

The bloody riot in New Orleans which occurred over a week ago, was the culmination of labor troubles which began last September when the white cotton-handlers, who form a powerful trade union, decided that there was not work enough for them and the Negroes and resolved to drive the latter out. The Negroes refused to be driven out, accepted a lower rate of pay, and were sustained by the merchants and agents. In retaliation against the latter the wharves of the West Indian Line, which employed Negro labor, were set on fire, and subsequently those of the Texas & Pacific. The losses ran up to nearly a million by these incendiary acts, but Negroes continued to handle cotton. Then they were chased from vessels' decks, fired upon, and intimidated in various ways. None of these sufficing, mobs of white unionists marched in the early morning along the levee, armed with pistols and rifles, opening fire on Negroes and white men alike. Several were killed and wounded. The purser of an English steamer was among the victims. The police were utterly frightened and powerless. Great indignation was aroused by this cowardly massacre. The militia were called out, and kept out, while the colored laborers resumed work. The latter will be protected. The Council of the Commercial Bodies has distinctly informed the white workmen that the business men will from henceforth protect the commerce of the city at whatever cost. They declared expressly "that every man who desires to perform honest labor must and shall be permitted to do so regardless of race, color, or previous condition; and that we insist on the right of every employer to hire whom he may choose and have his work performed in such manner as he may direct." These are brave words, noble words. With such a spirit New Orleans will speedily lose her reputation for turbulence and race oppression.

### New York's Great Library.

The consolidation of the Astor Library, the Lenox Library, and the Tilden Trust Fund has been agreed to by the trustees of each. The legal difficulties involved are being rapidly smoothed out by legislative action. The question of a site is the only present uncertainty. The joint properties amount to about eight millions. The new institution is to be known as "The New York Public Library, Astor, Lenox and Tilden Foundations." It is to be absolutely free, and to be open every day and evening throughout the year. The principal collection will, of course, be used for reference purposes only. Provision will be made for a circulating department. With an estimated annual income of about $200,000 after a proper building has been erected, our metropolitan city will have reason to be proud in possessing one of the finest public libraries in the world.

### The "Alliança" Incident.

As we go to press, no reply has been received to Secretary Gresham's demand that the Spanish government disavow the act of one of its cruisers in firing upon the U. S. Mail steamer "Alliança" off Cape Maysi, Cuba, on the 8th inst. The Secretary also insisted that positive orders be given to Spanish naval commanders "not to interfere with legitimate American commerce passing through that channel." The incident, when reported here, caused great indignation. Previous acts of Spanish insolence were quoted. It has been learned that the name of the warship is the "Conde de Venadito." Her commander reports that the steamer on which he fired showed English colors and was within a mile and a half of Cape Maysi; that he signalled her to heave to, and, on her declining to heed the signal, he fired two blank cartridges, and afterwards two solid shot. Capt. Crossman, of the "Alliança," declares that he hoisted American colors, and never approached nearer to Cape Maysi than four miles. The Spanish government will find enough in the admissions of the cruiser's captain, if he be correctly reported, to show that this country has reason to resent a willful insult to our flag. An Havana dispatch gives a rumor that the "Alliança" landed men by fishing-smacks for Cuba on the night before the firing. If this prove to be so, Capt. Crossman's indignation and complaint to this government are simply inexplicable, and, we may add, incredible.

## Denominational Peculiarities.

I.

### WHAT DOES THE PROTESTANT EPISCOPAL CHURCH STAND FOR?*

Rev. Geo. S. Mallory, D. D., LL. D.
Editor of the *Churchman*.

THERE is one Church — and only one.

Holy Scripture gives no warrant for the opposite of this statement. It is always *the* Church — not several churches. The seven Churches of Asia are not so many churches, but the Church in seven places, and these places were seven see cities, the seats of seven bishops. "The Church that is in thine house" was not a separated Church, but that part of the Church's membership that was contained in a certain family. The sacred writers make no mention of a Presbyterian Church, or a Congregational Church, or a Protestant Episcopal Church, or Roman Universal Church in Ephesus or other episcopal see. They use no denomination other than a geographical one. The geographical denomination was for a part — an integral part — of the one Church, and that Church, because it was one, was necessarily universal or catholic, as one may choose the term from the Latin or the Greek — the two great languages in New Testament days.

The Church in the United States is as definite and positive a fact as was the Church in Ephesus or Philadelphia or Smyrna. It has its episcopate and its presbyterate and disconate, and its lay membership or disciples, as certainly as had these churches. The only difference between the Church of apostolic times in Asia, and the Church of today in the United States, is that its lay membership has been separated into hundreds of small bodies or societies, bearing different denominations. Denominationalism, of which the very first croppings out were sternly rebuked by St. Paul, has rent the membership of the Church in the United States into inharmonious, unloving, unChristian factions. Some portions of the laity have denominated themselves Congregationalists and have asserted, and acted on the assertion, that they as laity have the right to set apart and ordain ministers for themselves. Other portions of the laity have formed themselves into societies bearing manifold denominations, have ignored the Scriptural and apostolic and universal organization of the Church, and have called upon their presbyters to ordain other presbyters and even to make "bishops," which is perhaps the extremest phase of denominationalism, because it is the completest reversing of the Saviour's ordering of His Church. All this dividing of the Church, this rending of the mystical Body of Christ, is working terrible evils and turning multitudes away from the discipleship. How much less evil was the piercing of His side than this rending of His body? Alas! that Christ's followers do not recognize that His prayer made to the Father that they all may be one, is to them a command that they all shall be one!

In this denominationalism, which is so disobedient to our Lord's prayer, the Protestant Episcopal Church seems to be involved. For it bears the stigma of being denominated, of having a name unlike any known in Scriptural times. I plead guilty to its appearing to being denominational. I deny the fact. The distinguishing feature and the disastrous element of denominationalism is self-perpetuation and self-aggrandizement. This I disclaim for the Protestant Episcopal Church. I admit at once that, in a sense, it is no more a Church than is the Roman Universal Church or the Presbyterian Church. Its claim is that it is a part of the Church in the United States. Historically, the phrase Protestant Episcopal Church is the title in law of a body of the Church's members which owned allegiance to the Church of England so long as these States were a part of the English nation. When they became an independent nation, the Protestant Episcopal Church secured for this country an independent American episcopate. This episcopate it secured and has maintained for the whole Church, thus preserving for the Church in America the historical continuity of the Church universal. The American bishops are a part of the historic episcopate. They are not properly to be called Protestant Episcopal bishops. They do not belong to the Protestant Episcopal Church; it is nearer the truth to say that the Protestant Episcopal Church belongs to them, that is, to the historic American episcopate. The members of the Protestant Episcopal Church are not exclusively the members of the Church in the United States. They are no more certainly members of it than are Presbyterians and Romanists. For it is baptism in the name of the Father, the Son, and the Holy Ghost which makes membership in Christ's Church. But they hold that the American episcopate with its presbyterate and disconate is the historic ministry of the Church in the United States. For ordination, like baptism, is an act, and to be valid must have the necessary elements or qualities. The Church's tradition and teaching require for baptism the confession of the faith, and the using of water in the name of the blessed Trinity. The Church's tradition equally requires in ordination the laying-on of hands by the bishop. In behalf, then, of the American Church the Protestant Episcopal Church seeks jealously to guard and to preserve the historic ministry by not permitting its presbyters to ordain. Though, for illustration, the standing committee of the diocese of Connecticut, composed of five chosen presbyters, were to ordain the foremost layman in Connecticut, this Church would not accept such an ordination as valid. What it holds regarding its own presbyters it holds, of course, regarding all other presbyters, and especially those who have themselves been ordained by presbyters only. It recognizes gladly the high moral character, the great learning and the rare godliness of men who have been presbyterially ordained, of whatever denomination, and of the laity who make up the denominations. It recognizes, of course, that Presbyterian ministers are such ministers. But for the sake of the future unity of the Church in America, not only in itself but with the Church through all the ages, and, as it believes, in obedience to Christ's own institution, it adheres steadfastly to the American episcopate and its presbyterate.

I have reached the limits of the space afforded me; but I must add what may well go without the saying, that this Church holds that the Canon of the Old and New Testaments, as determined by a council of bishops in the fourth century of the Christian Church, is the Word of God and contains all things necessary to salvation. It holds steadfast to the faith as expressed in the creed formulated by another council of the bishops in the same century, and requires no other confession of faith for admission, by baptism, to its membership than the Apostles' Creed which, and which alone, has been the required confession at baptism throughout the Church universal, throughout all its centuries. It maintains, finally, that the two sacraments, baptism and the Lord's Supper, were ordained by Christ Himself, and should be duly administered with unfailing use of the proper elements and the words of institution. Holding fast to these, and in perfect charity toward all who yet hold aloof from the historic episcopate, it waits day by day and prays day by day and morning and evening for the Church's unity — that all who profess and call themselves Christians may be joined together and hold the faith "in unity of spirit, in the bond of peace, and in righteousness of life." When that unity shall come, if come it shall, the Protestant Episcopal Church will gladly see the denomination which it now unwillingly bears disappear with all other distinguishing denominations, so that its members and all other Christians within the United States may be denominated simply American Churchmen.

* All rights reserved by the author.

## CONCERNING DISCIPLINARY QUESTION XXI.

*To the Members of the New England Conference:* —

DEAR BRETHREN: Expecting to come before you within a few days as a candidate for admission, I beg to be allowed to state my reasons for declining to put myself under the pledge usually assented to in answer to Question 21. Feeling that I had no right to take so much of your time, I have kept silence hitherto, although my position has been entirely misunderstood, and some of my best friends have seemed disappointed because they saw no sufficient reason in my attitude. When I say that it is a matter of principle and of deliberate, prayerful conviction with me, I expect to be believed; for surely my brethren need not be reminded that the rules for a preacher's conduct require that we shall "put the best construction on everything, speak evil of no one, but go directly to the person concerned;" nor "believe evil of any one without good evidence."

I am convinced that it would be entirely unscriptural and contrary to the whole spirit of the New Testament for any church to require its ministers to *pledge* themselves to wholly abstain from the use of tobacco, and any who cannot understand why a man who does not use tobacco should refuse to put himself under a pledge not to use it, would do well to read and meditate on Colossians 2: 20-23: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?" (R. V.)

The Discipline does not require an affirmative answer to the question under consideration. Unlike the questions asked the candidate for church membership, no answers are given under Article 151, but the Discipline says these questions shall be asked and any others thought necessary. The evident purpose is that the Conference satisfy itself of a man's spiritual bent and his fitness for Conference membership. We are not machine-made men, as is sometimes asserted by our enemies. We cannot, therefore, all think alike on these minor points. At least four of the brethren in last year's class did not answer the fasting question, and I have never yet known a Methodist minister who made that pledge and kept it. There is such a spirit of carelessness prevalent that, according to the *Western Christian Advocate*, when a class was before the Ohio Conference and was asked if they had considered the rules for preachers' conduct, especially the 1st, 9th, and 11th, they answered affirmatively; and when asked, "What is the first?" "What is the ninth?" "What is the eleventh?" not one of them knew. I know personally several cases of those who have taken the anti-tobacco pledge and broken it. These questions all mean something to me, and I seek to be thoroughly conscientious regarding them. I promised to keep the rules of the church, but that a minister should take the pledge in question *is not a rule*, and why should any one make our denomination appear ridiculous by claiming that it is? My brethren do wrong in calling me a heretic and turning the cold shoulder as though I were guilty of a crime against our beloved Methodism or had taken a "bold stand against the Discipline and established order of the Conference." I was born and bred a Methodist and my family have furnished as many Methodist preachers as any family that I have ever known. I ask to be allowed to remain a Methodist while my life is correct, and to have my right of private judgment respected.

One of our oldest and saintliest Bishops told me that he thought insisting on the taking of this pledge made the church contemptible in the opinion of many broad-minded, sensible Christians. The esteemed and scholarly Bishop who presided over our Conference three years ago, openly said that the tobacco question was inserted in the Discipline by some juniors in the General Conference who wanted to do something smart. The great-hearted Bishop who presided two years ago, who is like a father to every young man in our ministry, said he never knew one to take a manly stand on this question without being sustained by the Conference, and yet some talk as though my position were a new thing in the church, and I in rebellion against a well-known rule. My observation has been quite limited, and I have been too busy in the pastorate to search out cases, but I know Prof. Rogers of Drew Seminary refused to answer Question 21 affirmatively, and, despite the Bishop's protest, was received into the Conference by acclamation. Rev. W. W. Cookman, son of Alfred Cookman, refused likewise, and was cordially received by the Philadelphia Conference. Dr. Lunn, who recently joined one of our Conferences, was not asked to make any promise regarding tobacco. I am told that a professor in Boston University hesitated when asked that question, and his father stepped up and said, "Don't answer that," and he was received by the New England Conference. A General Conference delegate from the Pittsburg Conference told me that they would receive a man more quickly if he refused that pledge than otherwise. The knowledge of these cases has come to me incidentally, and I am sure that I could find a hundred similar if I cared to.

I shall never defend the use of tobacco on the part of a minister. I gave up the habit years ago; not because the church required it, but because my conscience did, and I was not willing to be under bondage to any such habit. For about a year and a half I have not indulged once, and am now entirely free from the habit with no intention of resuming it, but I conscientiously decline to put myself under what I regard as an unnecessary and unmanly pledge. I would not promise to abstain from strong tea, which Dr. Lunn says is worse than tobacco; from hot biscuit, nor from gluttony, though guilty in none of these respects. I believe life and character must be the supreme test for Conference membership. If a man's character is right, he need make no such promise; if his character is not right, he will be liable to break his vow. I am told that some who are not intimately acquainted with me and misunderstand my position, with others naturally intolerant, will vote against my reception. I am told that one who is an habitual smoker opposes me because I am not submissive enough. I cannot believe it. If any are uncharitable enough to think I am quibbling and obstinate, defying the church or anything of the sort, they may vote against me, and I shall love them just the same; but I do not believe any of my seminary friends, any who know me intimately, any of the earnest men who say, if they were to join again, they would take the same stand, will seek to close the door. I have been asked to join another Conference, and have several times been approached on the subject of joining another denomination. Both I refuse to do. I desire to enter the New England Conference squarely and manfully, by the *front* door.

I have been pained beyond expression by the controversy and misunderstandings that have arisen. I desire to live and work in full sympathy and harmony with my brethren. He who knows the heart and never misinterprets motive, is my Judge. "I would not be more holy being praised, or more worthless being dispraised." The rule of John Wesley is the rule of my life — "to refrain from such indulgences as cannot be taken in the name of the Lord Jesus." I also seek to keep the rule of Jonathan Edwards — "to do what I think most for the glory of God, and my good on the whole, to do what I think to be my duty and most for the advancement of mankind in general, whatever difficulties I meet with, how many and how great soever."

DILLON BRONSON.

## A METHODIST "NEW SOUTH" MAP.

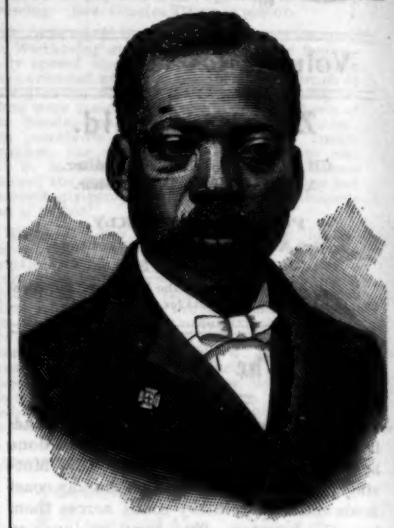
Rev. J. C. Hartzell, D. D.

THE map giving an exhibit of the Methodist Episcopal Church in territory where, in 1861, slavery existed in the United States, has been prepared from the church statistics of 1894, and the United States census of 1890. Its purpose is to present at a glance just what this great church has in the territory named, in church membership and property, and also to show the location and relative importance of the forty-five institutions of learning of the Freedmen's Aid and Southern Education Society.

The data is given by States, and, where Conferences have lapped over into different States, great care has been taken to have the figures correct. To emphasize the vast significance of our educational work in the South, as affecting our own church and the South as a whole, the figures of illiteracy are given for 1890. The information is divided as to races, and by an easy addition the total membership, church or school property can be had in each State. The summary for the whole South gives figures which are of vast significance as indicating the marvelous results of church-work in the South in a single generation.

### Whole South Included.

The entire slave territory of 1861 is included in this map for obvious reasons. Southern Methodism has, since 1844, claimed this whole territory, either absolutely or practically. From 1861 to 1866 the conflicts in the Border States were intense. In the former year the membership in these six States was 122,835, and in 1866 it was 114,204 — a decrease of 8,634 members. In Virginia, where the battle raged the hottest, the membership went down from 13,366 to 1,108. West Virginia lost 7,000. Even Maryland lost 3,000. Delaware held its own with a little gain.



Rev. M. C. B. Mason, D. D.
Assistant Corresponding Secretary.

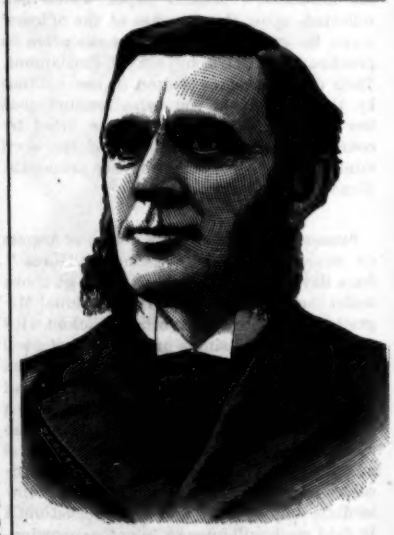
Missouri went from 6,440 to 15,006. Kentucky went from 3,458 to 7,453.

Another reason for including the whole territory is, that the success of the Methodist Episcopal Church in the Border States, since 1861, has been greatly facilitated by the extension of the church farther South. As the picket-line of advance went toward the Gulf, especially among the white people, the intense antagonisms were necessarily moved southward, and the occupancy of the whole South largely relieved the Border States of conflicts growing out of sectional sentiment and administration.

Besides, the Methodist Episcopal Church can never again consent, even by provisional legislation, to be sectional in territory.

### The Border States.

For purposes of study and comparison, it will be necessary to group the figures of the six Border States, and then of the ten farther South, as follows: In the Border States, in 1861, there was a total membership of 122,835, and a church property of $2,118,245; in 1894, the white membership was 229,286, colored, 63,906, making a total of 293,192, and a total church and parsonage property of $11,017,372. This was an increase in membership in the Border States in thirty-



Rev. W. H. W. Rees, D. D.
Recording Secretary.

three years of 170,357, and in church and parsonage property of $8,909,127!

The close relations of this Northern strip of Southern territory to the great body of the church, as to geography, sentiment, and administration, accounts for this phenomenal growth. The greatest growth was in Missouri, where the membership went from 6,440, in 1861, to 66,306 in 1894. Maryland gained 30,000; Delaware about 14,000; the District of Columbia 6,000. Virginia, after losing 12,000 the first five years, regained that, and made a still further addition of 5,000 over 1861. West Virginia went from 27,991 to 56,029, after losing about 7,000 the first five years. Kentucky went from 3,458 to 32,034.

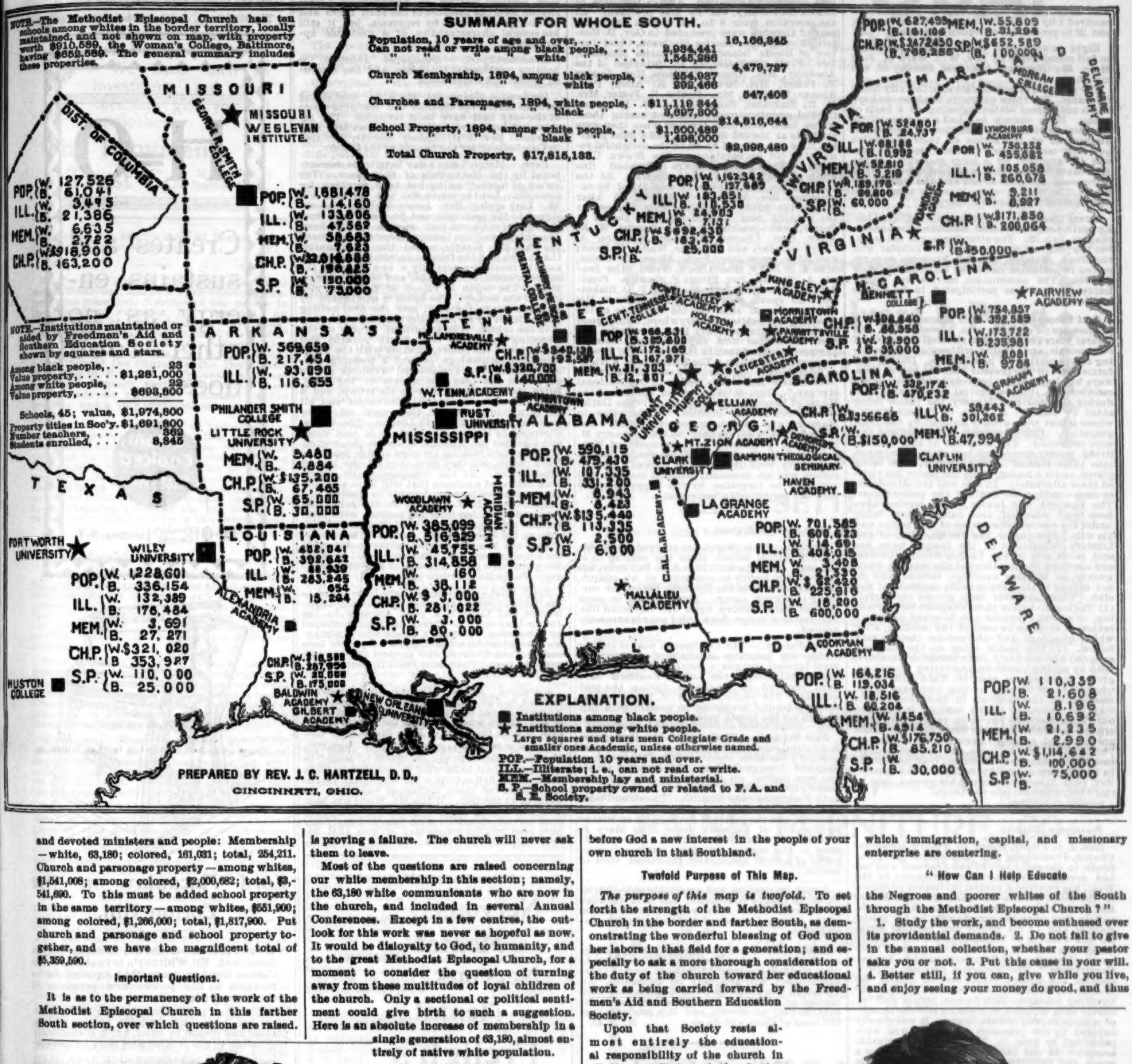
### Farther and New South.

Take now the ten States farther South, entirely new territory. In 1861 the church had absolutely nothing in this vast area. Thirty-three years later, in 1894, as shown on the map, the following results had been achieved, through the constant blessing of our God upon heroic

# THE METHODIST EPISCOPAL CHURCH

## IN TERRITORY WHERE, IN 1861, SLAVERY EXISTED IN THE UNITED STATES.

**Institutions of learning maintained or aided by the Freedmen's Aid and Southern Education Society.**
**Church membership and property, including parsonages.**
**Population, ten years and over, and illiterates.**
**From Church Statistics, 1894, and United States Census, 1890.**




and devoted ministers and people: Membership—white, 63,180; colored, 161,031; total, 254,211. Church and parsonage property—among whites, $1,541,008; among colored, $2,000,682; total, $3,541,690. To this must be added school property in the same territory—among whites, $551,900; among colored, $1,266,000; total, $1,817,900. Put church and parsonage and school property together, and we have the magnificent total of $5,359,590.

### Important Questions.

It is as to the permanency of the work of the Methodist Episcopal Church in this farther South section, over which questions are raised.

Rev. J. C. Hartzell, D. D.
Corresponding Secretary.

Concerning the colored people, it is asked whether it would not be better for them to go into a great, black Methodist Church, with the other Negro Methodisms. The answer to this is, that outside of an occasional agitator, here and there, there is no disposition or desire among them to go. The attempt, even, toward organic unity of two great black Methodisms, is proving a failure. The church will never ask them to leave.

Most of the questions are raised concerning our white membership in this section; namely, the 63,180 white communicants who are now in the church, and included in several Annual Conferences. Except in a few centres, the outlook for this work was never as hopeful as now. It would be disloyalty to God, to humanity, and to the great Methodist Episcopal Church, for a moment to consider the question of turning away from these multitudes of loyal children of the church. Only a sectional or political sentiment could give birth to such a suggestion. Here is an absolute increase of membership in a single generation of 63,180, almost entirely of native white population.

### New England and our Newest White South.

The six New England Conferences, in 1861, had a membership, including probationers and ministers, of 88,542. In 1894 the membership was 122,358; that is, an increase of 33,816, or just about an average of one thousand a year for a generation. I know the difficulties of that territory; but the difficulties of our farther South territory among the whites are greater; and yet the growth of the white membership in that new Southern soil was 63,180, or twice as great as in the New England section.

### Southern Methodism and Our Methodist New South.

A comparison of the above figures for 1894 with the corresponding ones of the Methodist Episcopal Church, South, would be exceedingly interesting, but I have not the data. However, the following from the United States census of 1890, concerning the two churches in the sixteen Southern States and the District of Columbia, will give food for reflection. Let it be remembered that these figures are made by United States census officers, entirely independent of the Conference statistics of either denomination. Here are the figures:

| | M'bers. | Ch'ches. | Value. | Av'ge |
|---|---|---|---|---|
| Meth. Epis. Ch'ch South, | 1,188,227 | 12,296 | $17,775,919 | $1,445 |
| Meth. Epis. Church, | 393,225 | 6,021 | 12,531,865 | 2,081 |

These figures will be a genuine surprise to many. Study them, and rejoice with our sister Methodism in her prosperity; and also, pledge before God a new interest in the people of your own church in that Southland.

### Twofold Purpose of This Map.

*The purpose of this map is twofold.* To set forth the strength of the Methodist Episcopal Church in the border and farther South, as demonstrating the wonderful blessing of God upon her labors in that field for a generation; and especially to ask a more thorough consideration of the duty of the church toward her educational work as being carried forward by the Freedmen's Aid and Southern Education Society.

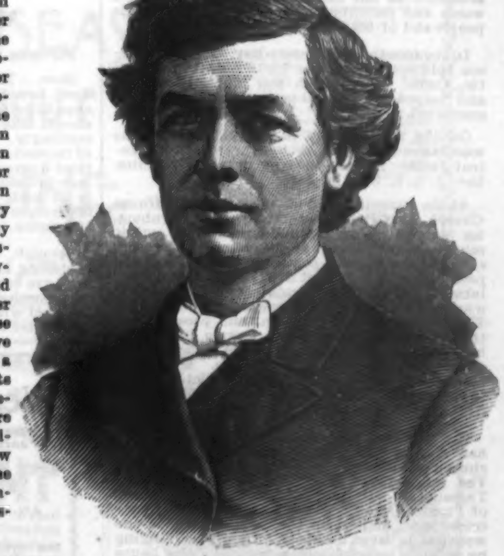
Upon that Society rests almost entirely the educational responsibility of the church in all the ten States of the farther South, as well as in portions of the border. The church, guided largely by sentiments of sympathy for the Negro and the loyal white people of the central South, has done well in sustaining this Society in its work. But a new era has been reached. The question is no longer sympathy for the poor freedmen or for suffering loyalists. It is very much broader, and involves the duty of the church in providing Christian leadership for the rapidly-increasing millions of Negroes, and for the descendants of the poorer white people of the South, whose children by tens of thousands have come within our borders. Here is a field so large, so far-reaching in its influence, so imperative in its demands, that the church cannot, dare not, fail to consider it more seriously than ever. The problem now is chiefly financial, and the income of the Society must be largely increased or this vast work be seriously and permanently crippled.

### Study, Pray and Give.

Study the location of those dark squares showing where our schools among colored people are, and it will be seen that they are located in the centres of the great black populations. They look close together on the map, but every college centre is from two to four hundred miles from the next nearest. Then study those stars indicating the location of the schools among white people. The largest cluster is in the central South—that vastly rich and mountainous section toward which immigration, capital, and missionary enterprise are centering.

### "How Can I Help Educate the Negroes and poorer whites of the South through the Methodist Episcopal Church?"

1. Study the work, and become enthused over its providential demands. 2. Do not fail to give in the annual collection, whether your pastor asks you or not. 3. Put this cause in your will. 4. Better still, if you can, give while you live, and enjoy seeing your money do good, and thus make it certain that your proposed gifts are not quarreled over by heirs and used up in lawyers' fees. 5. If you must have the income of what you want to give while you live, then give on the annuity plan, and the Society will insure the interest during your lifetime. Write for information.



Rev. J. W. Hamilton, D. D.
Corresponding Secretary.

*Cincinnati, O.*

# The Conferences.

## N. E. Southern Conference.

*Norwich District.*

At *Stafford Springs*, Rev. J. I. Bartholomew received 1 by certificate, 3 into full membership, and 22 to probation, on Sunday, March 3.

Eight persons were received from probation to full membership by Rev. W. I. Ward at *East Main St., Norwich*, the first Sunday of the month.

The prospect of consolidation in this city looks favorable. The three quarterly conferences have taken concurrent action, agreeing to a basis of union. Each church has had a meeting of its members to vote on the question of approval or disapproval of the action of their respective quarterly conferences. In each case the vote was for approval by a large majority. In the East Main St. Church it was unanimous. If no unforeseen obstacle arises, and the Bishop approves, the way is clear to make these three churches into one pastoral charge.

A very pleasant sub-district convention of the Epworth League was held with the *New London* chapter, Feb. 28. The attendance was not large, but the program was good and the interest well sustained. Sunday, March 3, 5 persons were received to probation and 3 by certificate in New London. The communion service was deeply impressive and was participated in by a large number.

*East Thompson.* — At this place the work is progressive on all lines, save numerically. For several years the town has suffered on account of removals and deaths, without a corresponding compensation of new-comers. During the former part of the present year the loss in these ways has been serious, especially in the church membership. Special revival services were held during the month of January, the pastor being aided by Rev. F. A. Kent, of Putnam, Conn., whose labors were greatly enjoyed by the congregation. One professed conversion and two were reclaimed. The members of this church, living mostly on farms, have been wisely put into three classes instead of one, each being placed under a leader, while the pastor has visited them alternately. In this way the attendance at class-meeting has doubled the present year. The Epworth and Junior League services have been well attended, the Junior work being under the special supervision of the pastor and his wife. The pastor has charge, also, of the Literary department of the League work, has sold seven sets of the League Reading Course, and conducts the meetings of the reading club, weekly, on Monday evenings, several who do not belong to the League being members of the club. Three methods have proved successful: (1) Taking up two or three chapters for an evening, or as many persons will be asked to write a review of each, to be read at the meeting, after which questions and discussions thereon may follow. (2) The pastor takes up the chapters assigned and conducts a conversation on them, both by asking questions, answering questions, giving explanations, etc. (3) Each will be requested to bring one or two questions to the meeting, on the chapters in hand, and in this way the substance of the reading is brought out. These methods have been varied, with good effect. In addition, two or three pieces of music are furnished, and one or two readings, often by parties who like to come, but do not become members of the club. There has been no trouble in keeping up a healthy interest. The pastor, Rev. L. H. Massey, is closing his second year in this charge and expects to change. Y.

*Providence District.*

Rev. J. L. Pitner, pastor of *Asbury Memorial Church, Providence*, who came to us from the South in the early part of the year and who has had several very prominent pastorates in the West, has received a cordial invitation to return to the same church another year. Mr. Pitner has made a fine impression upon his church, and in fact upon the community, by his genial manner and by his pulpit and pastoral work. On the evening of March 1, he delivered a lecture of rare merit in the chapel of the State Prison at Howard, on "Recollections of a Yankee Cavalryman." The lecturer's personal experience in the United States service during the War of the Rebellion was related in a most interesting manner. Wit, humor, pathos and incident were mingled to make an address worthy of a place in any lecture course. It was greatly enjoyed by the prisoners and officers who were permitted to hear it. Mr. Pitner is a valuable accession to our Conference and is winning a warm and permanent place in the hearts of his people and of his brethren in the ministry.

In the month of February Rev. G. W. Anderson held revival services for two weeks in Niantic, Conn. The church was much quickened and helped and several persons professed to be converted.

On the first Sunday in March five persons were taken into the church on probation in *Central Falls*. All but one were heads of families. Rev. J. A. L. Rich is pastor.

At the morning service, March 3, at *Haven Church, East Providence*, Mr. J. E. C. Farnham, for several years superintendent of public schools, came forward to the chancel and read a series of resolutions touching the work of the pastor during the past five years. These resolutions, highly commendatory and complimentary, were beautifully engrossed and framed. They were taken to the front and presented to the astonished pastor, Rev. Lyman G. Horton, by Messrs. D. H. Chase and F. M. Chenery, the other members of the committee. Mr. Farnham made a very happy and appropriate address to the pastor, who responded with evident emotion.

The Epworth Leagues of Warren and Bristol had a very interesting union service in the church at *Warren* on the evening of Feb. 28. The speakers of the occasion were E. W. Thrasher, of Attleboro, and Rev. E. F. Studley, of Providence. Both addresses were well received and helpful to the young people, who were out in large numbers. There were singing by a male quartet and a solo by Miss Laura S. Robinson, as well as many selections in which the audience united. A collation was served by the Warren Chapter.

Dr. D. A. Whedon favored the Providence Ministers' Meeting with an excellent sermon on the "Office and Work of the Holy Spirit," on Monday morning, March 4. At the business meeting the old officers were re-elected for the next term of three months. "The Call to a Higher Evangelism" was the subject of a paper by Rev. J. H. Buckey, of Centreville, Feb. 18, before the same body, while the topic of Rev. C. H. Ewer, of North Dighton, was "The Church and its Mission," March 11. Both of these papers were carefully prepared and provoked much discussion.

About 150 of the alumni and alumnæ of the East Greenwich Academy assembled in the Trocadero in Providence, March 1, the occasion being their second annual reunion and banquet. The East Greenwich Academy Club was organized one year ago. Prof. Alonzo Williams, of Brown University, was its first president. At the reception, from 6 to 7.45 o'clock, the members of the club were presented to Gov. D. Russell Brown, Hon. Charles Matteson, Chief Justice of Rhode Island, Mrs. Charles Matteson, Rev. F. D. Blakeslee, D. D., principal of the Academy, Mrs. Alonzo Williams, Hon. Dexter B. Potter, Mrs. Samuel W. K. Allen, Prof. Alonzo Williams, Mrs. Dexter B. Potter, Mrs. F. D. Blakeslee, Hon. Samuel W. K. Allen. Cordial greetings were exchanged among those whose faces were once familiar when they were students at the old Seminary, and a most pleasant time was enjoyed by all in the delightful renewal of old acquaintances. The Brown University Symphony Orchestra furnished fine music as the members were gathering. At the banquet the divine blessing was asked by ex-principal Rev. Micah J. Talbot, D. D. After dinner the following officers were elected for the ensuing year: President, Hon. Dexter B. Potter; vice presidents, Hon. Samuel W. K. Allen, Hon. Charles Matteson, Williston A. Cady; secretary and treasurer, Walter B. Frost; executive committee, Prof. Alonzo Williams, Miss S. F. Eddy, Miss Alice J. Gould, Miss Jennie A. Thomas, Rev. Elliott F. Studley. President Williams then introduced Dr. F. D. Blakeslee, who spoke on "Old Alma Mater." His address showed that the old students of the Academy are scattered everywhere, doing good work along almost every line of activity, and that the school now enjoys a high state of prosperity. President E. B. Andrews, of Brown University, spoke on "The Elements of a Higher Education." Gov. Brown's subject was, "The Part Rhode Island has Taken in Our National History." Hon. S. W. K. Allen, speaker of the House of Representatives, spoke on "The Duties of the Scholar in Politics." "Discipline in Manners and Morals among Students," was treated in a witty manner by Hon. George M. Carpenter. Presidents B. P. Raymond, of Wesleyan University, and W. F. Warren, of Boston University, were unable to be present. The occasion was an unusually pleasant one and will not soon be forgotten by the happy company that was permitted to be present. X. X. X.

*New Bedford District.*

*Marion.* — This church has enjoyed a very delightful revival season since the coming in of the year. The pastor, Rev. J. E. Duxbury, has received the hearty co-operation of his church, and particularly of the Epworth League, in carrying this work along. Some fifteen or more persons have entered upon the Christian life. The pastor's return for a third year is earnestly desired.

*Middleboro.* — The Conference year is closing under very favorable conditions. A good revival interest prevails, a number of persons having recently sought the Lord. Fourteen have been received on probation during the past quarter. The pastor, Rev. W. F. Davis, has received a cordial invitation to remain with this church for the fourth year.

*New Bedford.* — Work among the Portuguese is yielding encouraging results. During the last quarter 1 has been received into full membership and 3 on probation. An evening school has been carried on during the winter by the pastor, Rev. George B. Nind, for instruction in both Portuguese and English. The second term of this school is having a larger attendance than the first, and the pastor is having able assistance in this part of his work from Miss Mary F. Hamblin, of County St. Church. The attendance at the regular religious services is composed of a more stable and interested class of people.

A very interesting and profitable sub-district Epworth League convention was held in *Allen St. Church*, March 12, in which representatives of the several Leagues of the sub-district participated.

As the close of the Conference year approaches, efforts are being made by the churches to meet all their financial obligations, and in these efforts they will generally be successful. An unusually large number of the pastors have been invited to return to their present churches for another year of service, and it is probable that the most of them will do so. N. B. D.

## Maine Conference.

*Portland District.*

*Saco.* — In ZION'S HERALD of March 6 Rev. A. A. Lewis has a notice relating to the Conference to be held in Saco. All persons interested should take notice and govern themselves accordingly. The communion Sabbath was a day of interest with this church. The pastor baptized 5 persons, received 8 on probation and 8 into full membership, all being adults and nearly all heads of families. The fourth quarterly conference unanimously invited the return of the pastor.

*Berwick.* — Rev. Francis Grovenor, the pastor, is closing up a busy four years. Quite a number have been converted and others added to the church during the quarter. The time is crowded with work, visitation, meetings, and multiplied services. The pastor was invited to return for the fifth year, but may move by his own choice.

*South Berwick.* — A good congregation of good listeners greeted us here. The pastor, Rev. O. S. Pillsbury, has done some practical work on the line of applied Christianity that ought to be of permanent benefit; he has also rendered very efficient service in the schools. This church feels the pressure of the hard times and has lost good workers by removals, but it still has several characteristics of a desirable appointment.

*Kennebunkport.* — Evangelist Johnson is holding meetings at this place, and has crowded houses and conversions.

*Portland.* — Evangelist Mills is conducting services here. The sittings and standing-room of the city hall have been occupied. The results and further reports will be awaited with interest. Rev. G. D. Lindsay recently lectured in Cumberland for the benefit of the library.

*York.* — March 6 was a day long to be remembered by the Methodists of this place. The leaven of reconstruction has been working for some time, but the whole was not leavened till '95. Last spring Rev. James Wright was assigned to the pastorate, and he was fresh from the field of conquest such as was needed here. The church and the former pastor had prepared the way, Mr. Wright seized the opportunity, the church and the friends united in the work, and the result is essentially a new church, the improvements, furnishings, and organ, costing $5,800. The organ is valued at $1,000 — a nice one for the money. The house is lengthened by an extension to the rear, and the oval ceiling made higher by an elevation the shape of a panel in the centre. The prominent figures of the frescoing upon the ceiling are wreaths and drapery, and the colors, together with the whole room and furnishings, present a pleasing harmony to the eye. The colored windows are in good taste and bear the figures of the dove, Bible, sheaf of wheat, the cup, the crown, and a cross and crown combined. The carpet and all the furnishings are new, the pulpit set being purchased by the Epworth League. The vestry, separated by sliding windows, is in the front, and a gallery for sittings is above the vestry. We have been looking for good things from the York people, but they have excelled the largest expectations. At the rededication Dr. Brodbeck delivered a sermon that will leave a lasting impression and be very helpful to pastor and people. Revs. D. B. Randall, D. D., John Collins, and W. P. Lord, former pastors, were present and participated, also Rev. Thomas Whiteside, an old friend of the pastor. The above-named and Presiding Elder Palmer took part in the evening exercises. This epoch will give the York church a good send-off for the 20th century. The pastor's return is requested.

*South Eliot.* — Two classes have been added to the Sabbath-school since the last quarterly conference, and there is a good increase in the Junior League. The library has been increased by 58 volumes. Although Uncle Sam's managers have sliced into the income of people here and at First Church, the support keeps pace with the past. The pastor, Rev. D. Pratt, is invited to return.

*Maryland Ridge.* — Church improvements amount to $138. They desire a preacher — one who will go out into the harvest field and gather new-grown wheat. Prayer for revival is still kept alive in the heart of Jesse Stone.

*Kittery.* — This place is doing well under the circumstances. The people think it would be an improvement to be with or without a Navy Yard. Live fish squirm when strung up in the air, and are the more contented either in the water or in the pan. While Mr. Wood has been with the theologues, Mrs. Wood has been doing good service, especially with the Juniors. They have been making missionary articles that delight children and that can be easily taken to the far East. America needs to send more surgeons to operate upon the eyes of the Asiatics, that they may open them wide in wonder when the box is opened. The pastor's return is requested.

*Eliot.* — The pastor, Rev. E. A. Porter, finds it needful to suspend work again, but the church takes the burden with courage and hope.

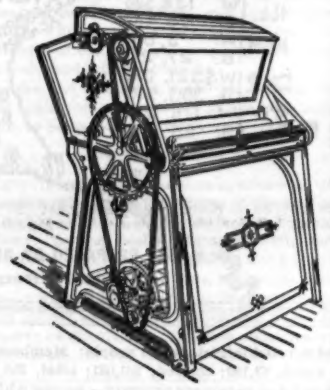
The churches, Sunday-schools and Leagues


H=O

Creates and sustains energy as no other food does.

Steam Cooked That's Why

H-O {Hornby's Oatmeal} Company, N. Y.



Lord Macaulay on the Cotton Gin.

"What Peter the Great did to make Russia dominant, Eli Whitney's invention of the Cotton Gin has more that equaled in its relation to the power and progress of the United States."

Cotton must be planted, picked, ginned. It always has been, and probably always will be, planted and picked by hand, but it is absolutely impossible to gin it otherwise than by machinery.

The attention and ingenuity of all interested in the Cotton Industry have been taxed to the utmost to produce a machine that will perform the work of separating the lint from the seed with as little damage to the staple as possible. The old Saw Gin has now to give place to its latest competitor the Roller Gin.

The Universal Cotton Gin and Wool Burrer Company are taking out patents in the principal countries, and make claim to superiority over the system now in use, on the following among other points: —

| | | |
|---|---|---|
| Their machines | (1) | Preserve the fibre intact. |
| " " | (2) | Clean the seed more thoroughly, and thus save a large amount of cotton. |
| " " | (3) | Prevent the possibility of fire. |
| " " | (4) | Perform the work with a minimum of power. |
| " " | (5) | Require comparatively no repairs. |
| " " | (6) | Require but little, if any, cleaning, and have no saws to sharpen. |
| " " | (7) | Are the acme of (a) simplicity in construction. (b) effectiveness in working. |
| " " | (8) | Economize in every direction. |

The Company has secured as its PRESIDENT, ALFRED B. SHEPPERSON, of the Cotton Exchange, New York, a gentleman known throughout the Cotton World; the author of "Cotton Facts" and of "The Standard Telegraphic Cipher Code for the Cotton Trade," and other works relating to the Cotton Industry.

The Company has offices in Boston and New York, and are now offering a limited number of shares, to which, with the greatest confidence, they call the attention of investors. A Hand Machine and also a full-sized Power Gin can be seen in operation. For full particulars address,

UNIVERSAL COTTON GIN AND WOOL BURRER CO.,
Room 60. Fiske Building, 30 State St., Boston

Not a Patent Medicine.

Nervous Prostration.
Mental Depression
Nervous Dyspepsia.
Mental Failure.

Freligh's Tonic (*A Phosphorized Cerebro-Spinant*)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle $1 by mail. Small bottle, but 100 doses in each.

*Concentrated, Prompt, Powerful.*

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

*I. O. Woodruff & Co.,*
*Manufacturing Chemists,*
100-103 *Fulton St., New York City.*

Formula on Every Bottle.

Weak Heart

Irregular action of the heart, Functional Derangements of the heart,

Caused by the excessive use of tobacco; Dyspepsia, Nervous Prostration, General Debility, &c.,

AN IMPOVERISHED STATE OF THE BLOOD,

Are cured, and many organic diseases of the heart, Dropsy and Bright's Disease of the Kidneys are alleviated by

Cardine The Extract of the Heart of the Ox.

Prepared according to the formula of

DR. WM. A. HAMNOND,

In his laboratory at Washington, D. C.

Dose, 5 Drops. Price, Two Drachms, $1.00.

All elderly persons should use Cardine.

FOR SALE BY ALL DRUGGISTS.

The Columbia Chemical Co.

Send for Book. 126 WASHINGTON, D. C.

GEO. W. DUNN & CO.

BANKERS,

2 WALL STREET, - - NEW YORK.

Act as Financial Agents for Individuals and Corporations. Execute Orders for Stocks, Bonds and Investment Securities. Loans Negotiated.

INTEREST ALLOWED ON DEPOSITS.

Correspondence Invited.

Reliable Information Furnished.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## Have You $1,000

which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold?

We have such an investment, and shall cheerfully give you full particulars.

**The Provident Trust Co.** 45 Milk St., Boston, Mass.

Please mention Zion's Herald.


are expected to make the most of Easter, April 14, for the cause of Missions. P.

The Portland District Ministerial Association met at *Westbrook*, March 6. The following subjects were presented: A review of the papers in the *Christian Advocate*, by "Ignatius," on "The Failure of the Pulpit," by W. S. Jones; "The Archæological Vindication of the Bible," by H. Hewitt and W. H. Barber; "Resurrection a Force in Practical Life," by H. E. Frohock; "The Duty of the Church in the Temperance Cause," by W. F. Smith. Missionary addresses by Messrs. Frohock, Barber and Strout. These papers were all vigorously discussed by the brethren, and a very profitable session was enjoyed.

Owing to the dedication of the church at York, the presiding elder, Rev. Geo. R. Palmer, was absent, and Rev. W. S. Jones was elected president for the day. Resolutions expressing our sympathy with Sister Freeman in her bereavement; thanking the pastor and members of the Westbrook Church for their kind entertainment; and rejoicing that the present Legislature so overwhelmingly crushed the bill for the resubmission of the Prohibitory Law, were passed.

WM. WOOD, Sec.

*Augusta District.*

*Madison.* — While the hard times are being felt and financial pressure is on the church, the congregations are increasing and the spiritual interest is good. Some have been converted. Rev. I. T. Johnson and wife are soon to assist the pastor, Rev. F. C. Norcross, in evangelistic services. The field is white; may the harvest be abundant!

*North Anson.* — Rev. F. C. Norcross preaches here Sabbath afternoons to good congregations. The Sabbath evening meetings are conducted by the Epworth League, and the house is nearly filled with young people. A goodly number take part in prayer and testimony. The week evening meetings are also interesting.

*Skowhegan.* — Since the pastor, Rev. F. H. Morgan, left for his mission-field in Malaysia, Rev. Mellen Howard has been supplying with great acceptance. All the interests of the church are well sustained. Whoever is appointed here the coming year will find a live church.

*Solon.* — Rev. D. R. Ford, the pastor, is assisted in his work by his son, J. A. Ford, and together they hold meetings in South Solon, Embden, and occasionally in Bingham, in connection with their work in Solon. There is a good interest in all these places, and a number have been converted. The outlook is encouraging.

*Mercer.* — Rev. R. H. Kimball, one of our superannuated preachers, is settled here and has preached half the time the past year. Of late he has been quite sick, but is recovering. His work has been appreciated and there is a good interest. Some valuable accessions have been made.

*New Sharon* and *Farmington Falls.* — The religious interest remains about as usual. The improvements made on the parsonage add much to the comfort and convenience of the pastor's family. The children's meetings are very attractive and profitable. Mrs. Martha Merrill, the oldest member of the church at Farmington Falls, whose house has been a home for preachers for many years, passed away in January.

*Gardiner.* — Sixteen were received on probation, Feb. 4, making 32 in all since Jan. 1. Five started in a Christian life, Feb. 24.

*North Jay.* — The pastor at Wilton, Rev. A. Hamilton, has preached here on Sabbath afternoons this year, but the hall in which the services were held has recently been burned, with four other buildings, and now there is no place for them to meet. The people are hopeful, expecting soon to secure some place of worship. They feel they must have preaching and Sunday-school.

*Kent's Hill.* — After the quiet of vacation, the spring term began March 19. Syracuse University has honored our Seminary and Female College by honoring Prof. Wilson F. Morse and wife, Mrs. Ella D. Morse, in conferring on the former the degree of Doctor of Music and on the latter that of Master of Music. They are deserved honors. L.

## East Maine Conference.

*Bucksport District.*

The opening of the fourth quarter finds the pastors on the district in labors abundant, many of them in the midst of revival effort.

*Cherryfield.* — We hold the first quarterly conference of the quarter at this place, Feb. 23. Notwithstanding the fact that the pastor appointed by Conference to serve the charge was taken to fill a vacancy on another part of the district, the work has moved on with a degree of prosperity that is commendable. The labors of Rev. H. Sutcliffe (who has supplied this charge for the last five months) have been sufficiently satisfactory to the church to cause the unanimous vote in quarterly conference that he be the pastor for the coming year. The record of the year now closing is a good one. Some souls have been converted, seven have been baptized, finances are in good condition, and an advance has been made over last year in receipts for benevolences. When the gleaning is completed we expect this charge will be in class first for missions.

*East Machias.* — Rev. E. A. Glidden has had phenomenal success. Forty-one have been converted, and 27 baptized the last year, and when their probation expires and they are received into the church (as they will be before Conference), the membership will be nearly doubled. Two subscribers for Zion's Herald are reported. For the last few months the pastor's wife has had a severe attack of rheumatic trouble. The pastor seems to sympathize deeply with her — as he has been laid aside for some little time with the same complaint. Both are improving. The year is closing well.

*Cutler.* — The reports show that it has been a fairly prosperous year with this church. Souls have been converted, and quite a number will soon be eligible to membership, who will, we trust, unite with the church ere Conference convenes. This has been Rev. S. E. Brewster's first year in the pastorate.

*Whiting.* — This, as has been already reported through the columns of the Herald, has been a wonderful year with this people. The whole community has felt the power of the Lord; 36 have been converted, 13 baptized, and 5 received into the church. Others will be received as soon as their probation expires. Rev. E. A. Glidden, though living twelve miles away, has done faithful work on this part of his charge as well as at East Machias, and we believe his labors will be appreciated more and more as the years pass. He has given the Gospel trumpet no uncertain sound.

*Lubec.* — The Lord's cause is prospering on this charge. During the two years' pastorate of the present pastor, Rev. Z. H. Grass, the membership has doubled and the church property has been enhanced many fold, and still the work is going forward. When we consider that a new church has been built, a new furnace put in one of the old churches, repairs to a considerable extent made on another, a new cottage built on the camp-ground, and the Sunday-school libraries replenished with new books, with only a *very small* debt remaining after all this, we think the pastor and church have good reasons for heartily singing the doxology.

*Edmunds* and *Marion.* — This charge is in deep sorrow. Their pastor, Rev. S. S. Gross, to whom they were becoming very much attached because of the genuine work he was doing for the Master, passed from labor to reward, Monday, March 4, after a brief illness — grippe followed by pneumonia. After a life of such faith as he had, the end was what we might expect, triumphant. When asked, a few minutes before his departure, "Have you any message for the friends?" he said, "Tell all my friends I die in the holy triumphs of faith." His labors during the year now closing have been fruitful of much good. Souls have been saved and the church greatly quickened. He was about to enter upon a revival effort when stricken down. This leaves a field for a man who has a passion for souls and is desirous of doing his Master's will, to do a great work. We trust that such an one may soon be found to care for the interests of this church.

SHUNBRAW.

The Bucksport Eastern Ministerial Association met at *Machias*, Feb. 25-26. Monday evening an excellent sermon was preached by S. O. Young, followed by a very interesting talk by A. S. Ladd.

Tuesday morning J. T. McBean led the prayer service, after which the reading of the essays was taken up. The subjects discussed were: "Christian Courtesy," J. D. McGraw; "Some Possible Dangers Attending the Itinerancy," S. O. Young; "Our Ecclesiastical Neighbors," J. T. Wright; "Sabbath-school Work," S. Elson Brewster; "The Young Man and the Church," A. S. Ladd; "Demand of the Age on the Christian Ministry, H. W. Norton.

On Tuesday evening A. S. Ladd preached a powerful sermon from John 9: 1, 3. The next Association will be held at Perry.

S. ELSON BREWSTER, Sec.

The Bucksport Western Ministerial Association held their mid-winter session at *Surry*, Feb. 11-13. I. H. W. Wharff was announced to preach Monday evening, but was detained by the severe illness of his son. A social service was substituted and was greatly enjoyed. Monday was a wild day, snowing and drifting, and as none could reach Surry with a shorter drive than seven miles over drifted roads, it could not reasonably be expected that a large number would be present; yet on Tuesday fourteen ministers answered to the roll-call, and every subject on the program was represented by one or more. The morning session opened with an hour of social service, after which Presiding Elder H. W. Norton took the chair. E. H. Boynton was elected secretary and private critic. Rev. C. F. Day, of the Baptist Church, was introduced and invited to participate in the discussions. The superintendent of the Sunday-school at Ellsworth, Mr. Lord, read a practical, suggestive, and excellent paper on "The Ideal Sunday-school." "Is Future Probation Taught in the Bible?" was treated by J. T. Crosby in a Biblical and able paper. The theme elicited much interest, and a spirited discussion ensued.

In the afternoon Mr. Crosby preached a fine sermon from Acts 8: 39; and H. W. Norton and E. H. Boynton read papers upon "The Demand of the Age upon the Christian Ministry."

The evening session was held, by kind invitation, in the Baptist church. A. B. Carter preached from the words, "I must work the works of him that sent me while it is day."

Wednesday's session opened with a half-hour

[Continued on Page 12.]

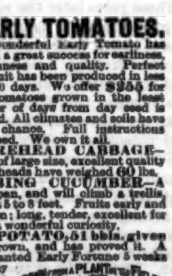

## $255.00 FOR EARLY TOMATOES.

This wonderful Early Tomato has proved a great success for earliness, smoothness and quality. Perfect ripe fruit has been produced in less than 50 days. We offer $255 for ripe Tomatoes grown in the least number of days from day seed is planted. All climates and soils have equal chance. Full instructions with seed. We own it all.

SUREHEAD CABBAGE— is all head and sure to head, of large size, excellent quality and a good keeper. Single heads have weighed 60 lbs.

JAPANESE CLIMBING CUCUMBER—A wonderful variety from Japan, and will climb a trellis, wire netting, or any support 5 to 8 feet. Fruits early and continues throughout season; long, tender, excellent for pickling. Pleases all, and a wonderful curiosity.

EARLY FORTUNE POTATO, 51 bbls. given away—Earliest Potato grown, and has proved it. A Potato Grower writes: "Planted Early Fortune 5 weeks after Early Rose, and they matured together, Fortune yielding over three times as many, quality excellent, and sure to be a great favorite." We want a great test made in 1895 and will give Free one barrel of seed to growers of the largest yield from one whole potato in each State and Territory. Instructions with Potato. Cannot be obtained elsewhere. One Potato is worth $1.00 to any person.




We will send a package each of Early Tomato, Surehead Cabbage, Japanese Climbing Cucumber, and one whole Early Fortune Potato (packed from frost) with a Garden Annual, (nothing published like it) for only 25 cents. If you send silver or M. O. we will add Free a Floral Calendar for 1895, a work of art in colors. Order at once. Address FAIRVIEW SEED FARM, Box 73, Rose Hill, N. Y.

# IVORY SOAP
## IT FLOATS

At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your Grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO. CIN'TI.

## CARRIAGES, BUGGIES, HARNESS

and Bicycles, at Factory Prices. Work guaranteed and 20 to 40 per cent saved. Our goods received the highest awards at the World's Fair. Our 1895 Mammoth Illustrated Catalogue is free to all. It shows all the latest styles and improvements and reduced prices. It has 200 pages and is the largest and most complete catalogue ever issued. Send for Catalog. M. Alliance Carriage Co., Cincinnati, Ohio.

## PIANO

If no dealer sells the **Ivers & Pond** near you, it will pay you to deal directly with our Factory. If a thoroughly reliable piano is what you want we can save you money. If you want time let us explain our EASY PAYMENT PLAN, the fairest and easiest. Reduced prices for pianos that have had slight use. Don't buy before writing us.

IVERS & POND PIANO CO., 183 Tremont St., Boston, Mass.

## HIGH SETTLE.

There has long been a small demand from architects, furnishers and decorators for a Hall Stand whose proportions should emphasize the element of height on a base of very small dimensions.

This year we are enabled to present such a design. Much careful study has been given to its details, and by wise adaptation many features have been introduced here that are never found in a small stand.

The Box Seat has a lifting lid with a convenient closet for overshoes, gloves, etc. The spindle-work opening at the back adds to the comfort of the sitter. The mirror is a 20-inch plate — equal to the size of the ordinary hall glass. A new model of branching duplex hook is introduced. The Umbrella Rack is firmly attached and takes little space.

It will be seen that nothing is omitted here from the complete equipment of the best Hall Stands. Standing nearly 7 feet high, on a width of only 2 feet 5 inches, this pattern has a strong individual character and no little vigor of style.

**PAINE FURNITURE CO.**
**48 CANAL ST., - - BOSTON**

## The Electropoise

TRADE MARK

## CURES DISEASE WITHOUT MEDICINE

It has Cured Chronic Cases —PRONOUNCED— "INCURABLE"

NOT A BATTERY OR BELT.

NO SHOCK.

PROFESSOR TOTEN, of YALE COLLEGE, says, on page 220, volume 7, of his work, "Our Race":

"But, thanks be to God, there is a remedy for such as be sick—one single, simple remedy—an instrument called the Electropoise. We do not personally know the parties who control this instrument, but we do know its value. We are neither agents nor in any way financially interested in the matter."

Write for book, telling "What it is" and "How it Cures."

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

SOME FACTS ABOUT

## MINARD'S King of Pain. LINIMENT

Clean to use, Penetrating, Powerful. It has no equal for Removing Soreness from Feet and Stiffness from the Joints or Limbs. It cures Rheumatism, Neuralgia, Sprains and Bruises, and is Safe, Reliable and INVALUABLE for SPORTSMEN and ATHLETES.

MINARD'S LINIMENT

THE GREAT Internal and External REMEDY FOR MAN AND BEAST.

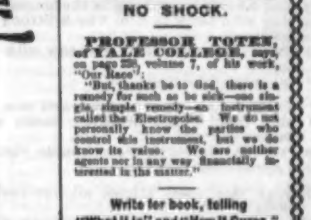
IS SOLD BY ALL DRUGGISTS, IN LARGE BOTTLES, AT THE POPULAR PRICE OF 25cts. "SAMPLES FREE." TRY IT AND YOU WILL BE CONVINCED

It is the KING of PAIN.

MINARD'S LINIMENT MF'G CO. BOSTON MASS.

## Luxury and Economy
are COMBINED in the

## SQUIRES' SOFA BED.



PRICES REDUCED.

A Luxurious Article of Furniture.

MATTRESS AND SPRINGS SEPARATE.

*Illustrated Catalogue Free.*

SIDNEY SQUIRES & CO., 329 & 331 Tremont St., Boston.

# The Family.

## AMID THE SHADOWS

Mabelle P. Clapp.

As I groped amid the shadows,
Moaning, on my troubled way,
A majestic, gracious Presence
Came to cheer my weary day.
Tenderly He stooped and listened,
Laid His gentle hand on me,
"Child," He said, "what means this doubting?
I have not forgotten thee.

"If I raised this heavy burden,
Gave thee from thy pain release,
Thinkest thou that with thy freedom
Thou wouldst gain a deeper peace?
All thy life is spread before Me,
I will guide thy steps aright;
Only follow Me, and trust Me—
Thou shalt surely find the light.

"I am always close beside thee,
In the darkness and the pain;
Let Me teach thee in this waiting
What seems loss is surest gain."
So I heard the loving message,
And my heart was satisfied;
He will give me richer blessings,
Though one gift He has denied.

*West Roxbury, Mass.*

## Thoughts for the Thoughtful.

The more you do God's work within yourselves, the more He will give you the opportunity of doing external work for Him. — *Neale.*

* * *

We must have faith if we would see the glory of God. With the lens of the telescope we see that which the naked eye could never see. The lens of the microscope reveals worlds that no unaided eye can behold. Faith is the lens through which we behold, even amid surrounding gloom, the glory of God. — *N. Y. Observer.*

* * *

All musical sounds come from two notes, and every surface edge of life has only the colors of the solar spectrum. It depends wholly on ourselves, on the way we look at life and duty, whether our hearts vibrate to an oratorio or one major and minor tone. We can do as we choose in directing the ray of light into our souls, letting it through the simple aperture of self or through the prism of God's love and presence. — Mrs. C. F. Wilder, in "Polly Button's New Year."

* * *

Anywhere and everywhere we may dwell "with the King for His work." We may be in a very unlikely or unfavorable place for this; it may be in a literal country life, with little enough to be seen of the "goings" of the King around us; it may be among hedges of all sorts, hindrances in all directions; it may be, furthermore, with our hands full of all manner of pottery for our daily task. No matter! The King who placed us "there" will come and dwell there with us; the hedges are all right, or He would soon do away with them; and it does not follow that what seems to hinder our way may not be for its very protection; and as for the pottery, why, that is just exactly what He has seen fit to put into our hands, and therefore it is, for the present, "His work." — *F. R. Havergal.*

* * *

Multitudes, multitudes, stood up in bliss,
Made equal to the angels, glorious, fair;
With harps, palms, wedding-garments, kiss of peace,
And crowned and haloed hair.

They sang a song, a new song in the height,
Harping with harps to Him who is Strong and True;
They drank new wine, their eyes saw with new light,
Lo! all thing were made new.

Tier beyond tier they rose and rose and rose
So high that it was dreadful, flames with flames;
No man could number them, no tongue disclose
Their secret, sacred names.

As though one pulse stirred all, one rush of blood
Fed all, one breath swept through them myriad-voiced,
They struck their harps, cast down their crowns, they stood
And worshiped and rejoiced.

Each face looked one way like a morn new-lit,
Each face looked one way towards the Son of Love;
Drank love and bathed in love and mirrored it,
And knew no end thereof.

— Katharine Tynan Hinkson, in *The Outlook.*

* * *

The upper air is peopled by the departed. Death does not destroy the whole of us; it simply separates by mysterious alchemy the mortal from the immortal, and it is only a short journey from this world to the other. While we are saying our good-night to the dying they are listening to a good-morning from those who have joined the majority. We suffer from a sense of separation, but they enjoy the pleasures of reunion. To die is gain in a very broad sense, for it is an exchange of hampering conditions for a life without limitation. Death is merely the transportation of a peasant to a palace, the environment of which gives him opportunities he never dreamed of. We shed bitter tears at a grave, but there is more or less selfishness in our grief. If we had full faith in the future the muffled sound of sighs would be followed by a solemn conviction that, while we are somewhat the worse off by what we call bereavement, the departed loved one is much the better off. — Rev. George H. Hepworth, in "Herald Sermons."

* * *

The great want in pulpit and pew and everywhere else is *Christ!* With Him everything; without Him nothing. The gift that includes all gifts, the blessing that enwraps all blessings, is a *present Saviour* working in us as a Refiner, as a Chastener, as a converting Power, as a Quickener of the dead to life. A personal Jesus preached awakens sinners; a personal Jesus accepted means salvation; a personal Jesus obeyed is sanctification; a personal Jesus possessed is the fullness of joy and power. If any are honestly longing for a genuine revival of spiritual life and power, let them pray and work for the coming of Christ among them; and whatsoever He saith to them, *do it!* Set the heart-house in order, and send for the Master! — *Theodore L. Cuyler, D. D.*

* * *

It is the man's part and the woman's part to stand erect, to be courageous, to keep sweet and hopeful. We may all well pray that the fitting epitaph which Browning unconsciously wrote for himself, when we pass on, may fit us, too, —

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, sleep to wake."

Are we marching breast forward, do we believe in the sunshine behind every cloud, have we undoubted faith in the ultimate triumph of right over wrong, do we return hopefully to the conquest after every fall, are we sure that a happy wakening must follow every sleep? If so, it is not because of these hands, these eyes, these feet; it is not because of our muscular systems or our veinous systems or our nervous systems. It is because of the divine spark within us which *costs* so much, and is *worth* so much; it is because God hath not left Himself without a witness in any human life. May we cherish the spark and fan it, more and more, into a living flame! May we listen to the witness, and be strong, reverent and serene! — Frederic A. Hinckley, in "The Deeper Meanings."

## "ME AND DADDY."

Eva Kilbreth Foster.

IT was during the early days of my practice in the slums of a Western city that I made the acquaintance of a certain little wag. Tim and I met, and the deed was done — we became fast friends then and there, right on the spot. In these unsavory quarters I had established myself on starting out with my new M. D., hoping, as some of the boys had delicately (?) suggested, that I might here find my M. D. to be in More Demand — might here give my sign time to take on an older, wiser look before its introduction to circles more exacting. When Tim fell and broke his leg, for instance, he asked no questions, but just took me on faith; and I took him on faith from the very first moment of our meeting, up in a shabby room at the back of Tenement Three.

With the boy's pluck to help on, I shortly found myself getting the upper hand of the unruly member; the bones speedily knit, and before many weeks had passed my patient was up to his old-time tricks. To gymnastics of every description was the chap much given, yet I own to feeling a little nonplussed when he stood before me on his head, one day, before the period of convalescence was supposed to have vanished.

"It's like this, you see," Tim hurriedly explained, "the more I keeps on my head, the less my leg will have to think about, so this is the style of walkin' wot Tim means to 'dopt for the present. P'raps I may at some future day take to my pins again, but that time ain't yet arrove. *My* cocoanut can stan' it; it ain't been bumping 'round these parts for 'leven years for nothin', sir."

Tim's head, and his heart, too, for that matter, had indeed had many a hard bump during his short existence. The harder the knocks, however, the louder Tim would laugh, and the higher his heels would fly in the air. My little chum was forever and ever finding something to chuckle over, something that seemed to suggest to his active mind somersaults and antics of every conceivable kind as an outlet for his still more active little body. We sometimes went excursioning, Tim and I, and I remember telling him one day that he must mend his ways and assume more dignity if he expected to accompany me on these occasions.

"Mend my ways, is it? Say my *elbows*, and you'll be talkin', for they *does* need mendin', that's a fact. My left elbow has had a cold in the head for a week, but I don't mind so long as it don't take to coughin' and keepin' me awake of nights, spoilin' my beautiful dreams."

"Come now," I protested, "and sober down long enough, Tim, to tell me the secret of all your spirit and fun right in the face of discouragements."

"Well, it's like this, you see" — everything was "like this," with Tim, you'll observe. "When me and Daddy all of a sudden found ourse'ls livin' alone, one day, 'thout mother nor none of 'em left to keep us company, we made a sort of contract that we wouldn't 'low *nothin'* to keep us from bein' jolly for the sake of one ernother. Even when Daddy took to coughin', hisself, and growin' weaker and weaker, we didn't let on to one ernother about his bein' so sick — we kep' havin' our jokes together jes' 's if nothin' was happenin'; but somethin' *did* happen, one day, at last —. When I got home from my *office* — p'raps you don't 'low that us bootblacks *has* offices — when I got home, 't anyrate, Daddy didn't seem to know me, and not a word could I get out of him all that night — nothin' but a smile could I get out of him; but *that* was just as bright as them he'd been givin' me all along — it was *brighter*, even. Then, all of a suddent, Daddy stopped a smilin' — Daddy was dead. And then — well, it's like this, you see. I got so used to bein' lively like, for Daddy, that I jes' kep' on a tryin' to fool myself like we used to fool one ernother — tryin' to *think* that everything was jolly, even when 'twan't. Once or twice I kum mighty-tighty near to forgettin', but I nearly allus remembers."

Surely, the boy *had* remembered well the *rôle* he had agreed to play in life. Tim had not been given an easy part, we know, yet he somehow did not seem to know what it was to flinch. Plenty of pluck and courage seemed to have fallen to his lot, and with this armor buckled on him tight, he marched into the thick of the fight with a beaming face. Nothing could tempt the little Spartan to waver in his determination to live up to the contract drawn up between "me and Daddy."

*Roxbury, Mass.*

## ONE EFFECT OF A SERMON.

N. A. M. Roe.

"Her husband also, and he praiseth her." — Prov. 31: 28.

I NEVER heard a more pushin' sermon than 'twas. I declare, I thought everybody'd turn his wallet inside out when the box was passed, but I couldn't see't they did. I was ready to put in my best kid mittens, an' they was trimmed weth fur, an' I'd ben wantin' 'em for two years an' erwishin' somebody'd give me some fer Christmas. When it come to Jonas, he was lookin' right at Mis' Pike's new bunnet, an' never put in a cent! Mis' Pike sets two seats ahead of ourn. She has a new bunnet every year an' don't pay her pew hire, an' I expect Jonas was a reck'nin' how much them feathers would go towards it. But you can't reckon nowhere near on a woman's rig, coz Mis' Rich told me with her own mouth that she hadn't hed er new hat for four year, an' I s'posed she'd laid out consider'ble on new head-gear; but she'd jest ben er fixin' over an' over sech things as she hed in the house. It's all in knowin' how, an' so I don't feel to criterize Mis' Pike fer extravagance till I know more.

Goin' home I was so full er thet sermon thet I hed to talk, an' Jonas he got real techy an' said if I'd tell him how he could give ter the heathen, he'd like ter hev me. I expect he thought he'd oughter giv; an' so I said I was awful sorry he'd left his wallet ter home, but he could hand it ter the parson an' 'twould do jest exactly as well. An' then he flared up an' said he'd giv, an' he'd giv, an' he'd giv, an' he didn't see no end ter this everlastin' givin,' an' he'd come to the end; he couldn't economize no further; we was livin' jest as clost as we could, an' ef I thought he was goin' ter lay out five dollars on the heathen I was mistaken, fer he couldn't do it.

Wal, I'd found out how much he was goin' ter giv! Five dollars was his figur, an' when he wound up with, "Ef you see any way ter git any cash fer them benighted heathen, I'm willin', but I ain't got none ter giv," why, I knew thet I'd got ter take the 'sponsibility of gittin' it for the Lord.

I made it a subject er prayer, an' ef you've ever noticed, when the Lord sharpens up your wits, they are apt to work pretty well.

The week got by, an' I reckoned I'd saved up consider'ble, an' I'd er told Jonas how I'd done it, but he never said er word; so I thought mebbe he'd forgot all about it, an' I warn't goin' to worry him by sayin' anything. Wal, as luck would hev it, Sunday the parson said that the missionary collection hedn't ben nigh so big as he thought it might er ben, an' the board hed agreed ter giv one more collection to the cause; an' of you'll b'lieve me, Jonas put in er five-dollar bill! An' when I asked him where he got it, he said *he'd ben er savin' it all the week*; he'd hed codfish four times, and he was feared he' be took an' hung in the new State House ef he kep' on that way. You see, Mr. Snow he sets on our side er the church, an' he's er fightin' ter hev the old codfish moved inter the new buildin' — Mr. Snow he's ther Represent'ive. Jonas he wound up weth: "Polly, you're an awful ecernomical woman, but I've giv' ter the heathen now, an' I don't want no more codfish, nor no shin-bone soups, nor hoe-cake 'thout aigs, an' I want turkey next week."

Jonas warn't never a man ter skimp his *stomach* fer the heathen.

*Worcester, Mass.*

## "THE HIGHWAY OF SORROW."

Louise A'hmuty Nash.

HESBA STRETTON — best known by her little book, "Jessica's First Prayer," which was translated into all the European languages and largely read on both continents — again awakes the interest of many readers. "Jessica's First Prayer" was thought so highly of by the Emperor Nicholas of Russia that he ordered it disseminated far and wide. This order his successor Alexander rescinded, for it was found to contain too much evangelical Christianity for a truly orthodox Russian.

Hesba Stretton's new book deals entirely with the orthodox Russian, and his treatment of the gospel-loving and the gospel-abiding Stundist. One reads from time to time in the papers of the persecutions of the Stundist sect — of their banishment to Siberia; but in the hurry of the daily papers one does not allow oneself time to give the imagination sufficient play so as to realize what all this means. Hesba Stretton, having collected her evidence, has done this for her readers, who from henceforth will realize how the Stundists simply return to a primitive Christianity in life and deed, endeavoring to live out Christ's Sermon on the Mount, which (like the well-known Count Tolstoi) they consider an all-sufficient rule on which to frame their conduct. At the same time her readers will realize that the Stundist is considered an "apostate" from the orthodox Greek Church and a fit object for all the bull-baiting within its power. His children are sometimes taken from his keeping, or their frail lives are sacrificed in enduring the parents' hardships. His property is confiscated, and he either languishes in prison or is banished to the rigorous Siberia.

Round these facts is interwoven the story called "The Highway of Sorrow." In it is discernible a faith like that of the early saints, nothing daunted by persecution as cruel as that of pagan Rome.

After the death of the elder Loukyan from the outrages of a Russian dungeon — dark, and loathsome from innumerable swarms of creeping vermin — his mantle falls upon Paul. Paul had witnessed Loukyan's triumphant death in the hospital, whither he had been removed at the last moment; he had with faltering voice sung for him the hymn well known in the Greek Church, commencing, —

"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But oh! the joy upon the shore
To tell our voyage-perils o'er."

He then returned to the poor sheep, surrounded by the lion and the bear in the wilderness. The girl he loved was being forced by her father away from him, a poor Stundist, to marry the man she hated. An attack of fever puts off the evil day, and after hearing his spirited and well-nigh inspired defence, when Father Vasili had given him leave to speak at the close of an orthodox service to his friends, Halya resolved to embrace his faith and to die rather than desert him. The Father Vasili of the parish was a kind-hearted, ignorant priest, easily appeased by a gift; but Father Paissy, sent down as an inquisitor to the little village, made sure of his prey like the wily Jesuit that he was. Paul's mother, who had ever been a ministering angel among her peasant friends, fell a victim to a drunken peasant mob incited by Paissy to punish the heretics, who were accused of witchcraft, her last words being, "If we suffer with Christ, we shall also reign with Him."

Three years later the scene changes. A band of prisoners were having their first experience of a Siberian winter as they trudged their weary way to Irkutsk. Among them were Paul, Halya, and their infant child. Crowded at night into the *kamera*, the sleeping place for so many, with the air rendered fetid with smoke, vodka and poisonous bodily exhalations, no wonder the baby sickened. On the last night before reaching Irkutsk things were worse than usual, and Halya watched the baby's movements with an aching heart. "The morning! O Lord, let the morning come soon!" she prayed.

Outside the storm continued to howl and roar. The chinks of the log building were filled up with snow and imperviously sealed against the admission of fresh air or the escape of foul. The lamp could hardly flicker, and presently it died out, filling the air with a horrid smell. She had watched the baby lying gasping on her lap. As the deep darkness reigned in the *kamera* the dead child lay softly in his mother's arms.

The end of the book is so sad, and the last words of the preface recall themselves involuntarily to the mind with pain: "There has been no exaggeration. The worst has not been told."

*Albany, Oregon.*

### CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a Presence as I prayed,
Lo! it was Jesus standing there,
He smiled and said:
"Be not afraid."

"Lord, Thou hast conquered death, we know,
Restore again to life," I said,
"This one who died an hour ago;"
He smiled and said:
"She is not dead."

"Asleep, then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled and said:
"She doth not sleep."

"Nay, then, tho' haply she doth wake,
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled and said:
"She is not gone."

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled and said:
"There is no such."

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled and said:
"And I am here."

"Dear Lord, how shall we know that they
Shall walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled and said:
"Abide in Me."

—R. RAYMOND, in *Boston Journal*.

### OUR AFTERNOON TEA.

Lucie F. Harrison.

"I HAVE been purposing for quite a while to entertain the Girls' Mission Band some afternoon. When do you think it would be convenient?"

The heart of the superintendent bounded with joy, as she replied: "Oh, any time! How very kind of you!"

That pastor's wife ought to have had the privilege of seeing the faces of those Mission Band girls light up when the happy prospect was made known to them. Each girl seemed to have grown an inch. "Our Mission Band must be of some account," was the sentiment plainly expressed upon their dignified countenances.

So when each of the forty members received later one of Mrs. Pickles' visiting cards, enclosed in a little envelope, with "Feb. 8, 4.30 to 6.30," in the corner, they knew what it meant, and looked forward to the day with joyful anticipations.

Feb. 8 the worst blizzard of the season did not prevent a good number of the invited guests from putting in an appearance, dressed in their prettiest, and the little card receiver soon had a duty to perform. Mrs. Pickles, with two chosen assistants, did the honors in "receiving," two of the girls serving as ushers. This was followed by a delightful sojourn in the dining-room. And here let me say that old Father Time will have taken some pretty deep swaths right into the heart of the twentieth century before those girls forget that dining-room scene. The dainty cups and saucers, the artistically designed souvenir spoons, the lemonade set, so exquisite and delicate, the bonbons, cake, cocoa, almonds, nugatines, ice cream — all left their impress.

One of the members of that Band came from a home of the deepest poverty, and her parting remark more than anything else went to prove the perfect success of the occasion. These were her words: "I never had so good a time in all my life." She had hardly spoken before, but seemed so thoroughly to appreciate the cordial, kind, loving spirit which pervaded the home, that she had the appearance of wanting to sit still and let it soak in. It seemed a pity to disturb her by trying to enter into conversation. She sat in her chair and quietly rocked, with an expression of perfect content, till nearly every girl had gone.

"We will love you forever," we exclaimed, as we bade our kind hostess good-night. And as the superintendent went home she said to herself: "I wish every Band had some loving, thoughtful friend!"

Reader, how is your Mission Band prospering? Have you cheered the heart of the leader by ever inquiring? Can't you give them some sort of brightness, not just like this, perhaps, but take some way to let them see that you recognize the importance of the work they are doing? They need variety. A day or so of preparation, which will give your Band a new impetus, will be time well spent.

*Worcester, Mass.*

### Bits of Fun.

— "I'm so sorry supper isn't ready," said Mrs. Dinsmore to her husband when he came in. "I attended the meeting of the sewing circle this afternoon, and I couldn't get away."

"Hemmed in, were you?" asked her husband. — *Detroit Free Press.*

— *Young Housekeeper:* "Have you any nice ducks this morning?" "Yes, here are some nice canvas-backs."

*Young Housekeeper:* "Oh, dear, I am so inexperienced! I think I would rather have the old-fashioned kind that have feathers on."

— *Englishman* (patronisingly): "Your school facilities are excellent, I am told."

*American* (suavely): "Well, I should say. See the Smithsonian Institution over there. Think of a building like that just to educate the Smiths!"

— *Teacher:* "What are marsupials?"

*Boy:* "Animals which have pouches in their stomachs."

*Teacher:* "And what do they have pouches for?"

*Boy:* "To crawl into and conceal themselves in when they are pursued."—*London Figaro.*

## Little Folks.

### THE RED MEN OF RANLETT.

Sarah Bierce Scarborough.

IT was the name of their new society. Tom Baron proposed it. For Ranlett boys he declared it just the thing, though those were not his exact words. What he did say was that it was most "euphonious," and this was with most of them a stronger argument than the bald statement that it "sounded well."

Tom did not like societies as they existed at Ranlett. He called them pokey and slow. He could not see the fun in preparing speeches and declamations and arguments such as the Forensics and the Avalonians indulged in at their meetings. When he began to bewail anew at the first of the year the life of those poor mortals who had to pore over such things, his infectious grumbling soon spread to those who possessed the conditions favorable to inoculation, and shortly a round dozen were engaged in the same thing.

"Curious," remarked Lem Powers, "how much precious time we egregious idiots have wasted!" He could not forget how he had been worsted in debating whether fire or water had done the most damage to this terrestrial sphere, when his main argument had been the "Flood." "A set of judges that could possibly go back of such a clincher," he affirmed, "were a pack of numbskulls." Before such he did not propose to spend his precious time, so he, too, fell an easy prey to Tom's discontent.

Thereafter he spent that precious time sharing Tom's contempt and stirring up the others to do likewise. The baker's dozen thus formed soon found itself ripe for any action that Tom proposed. It came in the shape of a proposition to cut loose from the old societies and start anew. It was received with unanimous favor and acted upon immediately.

The cutting loose was easy enough. The starting anew was another thing. No one was obliged to be a Forensic or an Avalonian, but, on the other hand, to be one of anything else called for a special permit. Before Dr. Tecumpsy would give that, Tom well knew there would have to be a plain statement as to what that something else was to be, and Tom had an instinctive notion that the Doctor's ideas and his own would clash at this juncture.

Secret societies were forbidden at Ranlett, and a secret society was what Tom and the other disaffected ones pined for, planned for, and were determined to have by "hook" or by "crook." They got it by "crook." Lem Powers' jealous watch over the expenditure of time convinced them that it was the quickest and the only way. Therefore the adoption of the name and a harrowing constitution to fit it. This gave birth to another idea. Jed Allen then declared it their imperative duty to live up to the name. "To be Red Men we must do something decidedly Indianish," was his decision.

To this all readily agreed. The only question was to decide what would come up to the standard and at the same time be in the range of Ranlett's possibilities.

"What do Indians do, anyway, now-a-days?" questioned Sam Force.

"Well," admitted Jed, "they're getting to live in houses — lots of them are — like civilized folks, and going to farming, some of them, but we don't mean to be civilized ones."

"Don't Indians make raids — real ones, I mean — or sorties? That's what the history says, I believe," timidly put in Jo Betts, the youngest one of the party.

"Just the thing!" cried out Tom. "That sortie idea is fine. Let's have one."

"Tom catches hold of all the big words," grumbled Sam. "What's a sortie, anyway?"

"Why, a raid, you goosey," retorted Tom; "going out and swooping down upon things."

"What will we swoop down upon, I'd like to know?" asked Sam.

"I'll find something," replied Tom.

He did, and the sortie was made — two of them, in fact.

"You see," he explained to the boys preliminary to it, "that boy down on the creek bottom threw stones into the water last week while I was fishing and made up faces at me when I told him to stop. Seems to me that is reason enough for a raid. Then they are not in any shape to hold out against us — they are in the old cabin, and the old folks are gone this week to sell truck."

"Just the place," jubilantly declared Jed. "Indians always choose some unprotected place, surround it, give a warwhoop, dash in, and" —

"And scalp and burn," finished Joe, as Lem paused to consider what might be incumbent upon them to do further in the circumstances.

"We'll dash in and scare the tow-heads a bit and then vamoose," Tom decided. "That will do for a lesson."

The lesson result worked admirably. That night Prof. Perry found the regular faculty meeting a reason for abandoning his watch over Ranlett Hall, Dormitory A, and upon his departure thirteen Red Men sneaked down the staircase with a sad lack of dignity. But then they were costumed, and as they reached the friendly shadow of the gas-house, dignity asserted itself; the red blankets, pulled from the beds for the occasion, were flung over the shoulders in artistic Indian style, revealing a drapery of white nightgowns belted down over civilized trousers. Huge pasteboard tomahawks were grasped fiercely, and with the adjustment of red pasteboard headdresses encircled with feathers as a finish to the new society's regalia, the band took up its march to the bottom. At the cabin Tom called a halt while he went to reconnoitre.

"And hurry up," Lem admonished him. "It isn't any too warm here even with blankets. I should think they'd freeze," he added, as faint rays of light straggled through chinks in the wall of the old hut.

Tom beckoned them in the moonlight.

"They're alone," he chuckled in a whisper. "Cooking, too, on the awfullest old stove. Oh, we'll surprise them! We'll make that Ted quake in his boots."

"He hasn't got on any boots," volunteered Sam, from his point of observation, the nearest crack.

"Who cares? Come on! Now yell — sort of quiet like. Yell!"

Tom's directions were intended to prevent prematurely alarming the Hall on the hill. The result of such a yell was to produce a nondescript croak that must have puzzled the inmates. Then without a second of waiting they pushed open the door, bearing away the clumsy button that alone barred the entrance. Not quite alone, however, for a sturdy boy opposed their passage.

"Who be you?" he demanded, bravely trying to keep them back.

"Pick-a-Crow and his warriors. Ugh!"

Tom rounded off his excellent English with an admirably inconsistent grunt, as he pushed by and strode to the stove.

"What do you want?" the boy again demanded, his eyes flashing.

"Big Injun — hungry — eat — see!"

Tom had grasped the skillet on the stove on which was cooking some corn bread and passed it to his band with a series of grunts and flourishes. The pantomime came in full view of three children in the corner — a girl of ten holding a puny child of two, and a boy of six clinging to her dress, the babe with eyes dilated in undisguised terror.

"Don't, Jimmy, don't be afraid," she tried to soothe the child. "They ain't real. Oh, don't scare them!" she pleaded, as Tom made another grotesque movement, resulting in the complete demolition of the contents of the skillet.

"Oh, Jen, dey — frowed de supper — 'way," cried the smaller boy, momentarily losing his fear at the loss of the food.

"Whoever you fellers be, quit this and go 'way. You've throwed the supper 'way and you're scaring the baby. Jen, run out doors with him if they don't go." The oldest boy stood pale and sturdy before the group.

Just then the baby cried out and straightened itself in the girl's arms. The boy turned like a flash from their intruders. "Give him here, Jen. Jacky, pull out the tub! The water's hot. We'll bring him 'round. Don't get scared. Get out of here!"

The last was directed to the boys as Ted pushed aside the nearest aborigine, and, grasping the baby, began to unfasten his thin slip.

As Sam afterwards remarked, "It didn't take a minute, for the baby hadn't anything else on to speak of, and Ted got him into the water quicker'n Jack Robinson; and as for us, well, we just stood there for a second and forgot why we came. We were all pretty well scared."

It was all so. But Sam might have added that, as Jen looked for something to wrap the child in as he showed signs of reviving, Tom tore off his red blanket and thrust it into her hands. She looked up beseechingly as she took it.

"Please go 'way 'fore he comes to and sees you again! He's used to having fits, and we're 'fraid he'll die in them," she said, with trembling lips.

"And every Red Man slunk out like a whipped dog, still as a mouse," was what Sam did report.

Once outside Tom took them in hand.

"Squat right down here!" he vociferated, gruffly. "This is a pretty pow-wow, I must say! Came a big sight nearer being the genuine article than we laid out to be — killing babies."

Nobody answered this accusation. Then a voice broke on the air from the but: "I so hungery, an' dey spiled de bread," whimpered Jacky.

"Never mind, Jacky," said Jen's voice, consolingly. "Try an' forget you're hungry. Baby's better; they didn't know 'twas all we had. Maybe our folks'll bring something to eat when they come, maybe." The voice ended in a pitiful quaver of uncertainty.

"Jocks! If that wasn't everything they had!" Sam exclaimed in a hoarse whisper. The crouching figures clustered about Tom wriggled on their heels uneasily.

Tom rocked himself back and forth for a minute in silence. Suddenly he shot himself to an upright position as a feeble wail arose from the cabin. "Look here, boys, this isn't going to do!"

"I should say not." Twelve others took the same position with an approving grunt as Sam spoke.

"I've a good idea," said Jed Allen. He had been unusually quiet from the first.

"Out with it! Good ideas seem to have been pretty scarce lately," growled Tom.

It did not take long to give the boys a glimpse of that idea, and that was all they wanted. Tom gave the orders.

"Let's hustle back to our rooms."

All things favored the secrecy of the return, but what followed was not so fortunate in that respect.

In less than fifteen minutes after they disappeared up the dormitory staircase the whole thirteen might have been seen creeping down again, with an addition to their impediments in the shape of a bulky bundle held under each sheltering blanket. Tom wore his overcoat, its pockets distended wide.

"We'll do it before the faculty break up; they're in session yet," announced Tom, with a glance at the lighted rooms beyond. But they counted without their host — or, rather, without Prof. Perry. As they turned the corner of the building he was there to receive them — not only to receive them, but to compel them to take up an unwilling march straight to the faculty rooms, despite Tom's attempts at explanations. He would hear none of them, and ushered the party into the room before him, where it was met with looks of stern disapproval.

"I caught them," panted the Professor, hotly. "And they had the audacity to declare that if I'd let them go for ten minutes, they would come straight back here. Now Tom Baron can tell what all this means."

Thus singled out, and pushed forward by Lem's energetic elbow, Tom stood before the company, a border of white cotton showing below his coat, a pair of boots sticking out of one pocket, while a broken paper package in the other revealed an end of a Bologna sausage imbedded in a nest of doughnuts. His headgear was rakishly awry, so that altogether there was little wonder that some corners of the firm mouths before them twitched suspiciously.

"Go ahead and make it strong; Jacky's hungry," urged Sam from behind, as Tom hesitated.

"There ain't much to tell, Dr. Tecumpsy," stammered Tom, spreading out his hands to cover the contents of the pockets. "You see, sir, we got tired of societies here, and so we got up a new one and called it the Red Men. So we had to do something, and we made a — a sortie, we called it — tonight; and we — Dr. Tecumpsy, they're most starving down there in the cabin by the creek!" Tom forgot the pockets. "They really are. And we scared a baby most into fits with the sortie, and we meant to go back — we threw away all the bread they had — and it was only corn bread — and we'll come back if you'll only let us go. Jacky's hungry, and these things are from our boxes."

Tom ended his excited speech, which had increased in rapidity until it was scarcely intelligible, and designated with a sweep of his hand the bunches hugged close under the blankets of the quasi-savages behind him.

There was a silence. Prof. Perry dropped into a chair. Dr. Tecumpsy took off his glasses, wiped them, and put them back to peer at the boys while he cleared his throat. Then Dr. Hall jumped up and whispered a word in his ear and left the room. A few concise questions were put, and the whole tale of the proceedings was drawn out. There was a conference in the corner by the table. Then Dr. Hall returned and Dr. Tecumpsy nodded at him. "Very well," said the Doctor, grasping his medicine case, "let us make another sortie immediately. I'll go, too."

The boys followed him, and what happened Tom himself told afterwards in a few succinct sentences: —

"That second sortie saved us. It cured us, too, of lots of things, and it cured the baby of fits. Ted forgave us the scare, too. No, we haven't disbanded our society — we've only changed the name. We're the Relief Men of Ranlett now — just as euphonious and lots more sensible, Dr. Hall says. It'll not be so hard to live up to, or, if it is, it'll come out better in the end. Oh, Dr. Hall is immense! I'd be ashamed to be related to a savage after his talk going down there that night. Hungry? No; they'll not have a chance again. That's the business of the Relief Men. We've got Ted's father a steady job of woodcutting for Ranlett, and we're going to keep Ted rigged up. The regalia? Jacky and the baby have the whole lot for playthings — we're Relief Men now, you know. And we've learned that there's a heap of difference between being brutal and having fun."

*Wilberforce, Ohio.*

# Editorial.

## BUSINESS IN RELIGION.

IT is often said that we must put our religion into our business; in other words, that business should be done on Christian principles. It should also be said with equal emphasis that there is much need of conducting religion on business principles. Christ had this thought in mind when He said the children of this world are wiser in their generation than the children of light. He meant that worldlings often put a more level-headed common sense and a greater amount of vigor into the compassing of temporal ends than those professing godliness do into the compassing of spiritual ends.

Success in religion depends on certain business principles, such as strict attention to the thing in hand and a wise adaptation of means to ends. Just as business men feel that they must give their mind to their trade if they want to make it go, so we must give our mind to pleasing God if we want to secure that great end.

So, too, in business, men have to be looking out all the time for new ideas, new methods, improvements, hints and suggestions toward a more complete mastery of all the conditions of success. And precisely the same thing is needful in religion. It is fully as important for the Christian to take a religious paper and attend religious meetings as it is for the manufacturer to take a trade journal and go to gatherings where are to be found the masters in their line of work. Only they who make a business of their religion, instead of being mere amateurs in it, will amass the true riches.

## THE DEATH OF DR. R. W. DALE, OF BIRMINGHAM, ENG.

THE name of Dr. Dale, of Birmingham, whose death occurred March 13, is a household word throughout the length and breadth of the English-speaking world. The old country has had preachers more brilliant and popular, but she has not produced one more robust in thought, manly in allegiance to the right and true, and influential in the range of his power. He was emphatically a teacher of teachers. There are few ministers who acknowledge the necessity and duty of thinking but give his books a place among their best, finding inspiration and instruction in his expositions of the oracles of God. In this way he has reached thousands who never saw his face or heard his voice, and has become a potent factor in the culture of the spiritual life of our generation.

The leading facts in Dr. Dale's career may be briefly stated. Born in London, in 1829, he studied in Spring Hill College and in London University. His academic career was exceptionally brilliant, being crowned with the gold medal awarded to the best student in philosophy. In 1856 he was called to be assistant to John Angell James, famous in his day as a preacher, and still remembered by the useful books he wrote. In 1858 he became sole pastor of the church, and in that position he remained, refusing the most flattering invitations to other spheres of labor, and building up a congregation which in character and influence is second to none in any provincial city.

The activity of Dr. Dale during his pastoral life was many-sided. The busiest of men, he found recreation in change of work. Preparation for the pulpit was his supreme service, and to it he made all other toil subservient. The books he has written are all, in substance at least, sermons which he preached to his own people. Believing with the sage of old that as a man he should count nothing human alien to him, he ever lived in the heart of efforts to alleviate the woes and right the wrongs of his fellow-men. In municipal affairs he was a tower of strength on the side of righteousness in social life. In politics he was recognized as a force of far-reaching importance, not only in Birmingham, but throughout England. His political utterances were quoted in the London papers with respect, and more than once helped to determine an urgent problem. Many of his friends thought that he ought to have entered Parliament and taken his place among the rulers of the nation, but he wisely preferred the pulpit, which to him was a throne far more powerful than any seat in the House of Commons could be.

Dr. Dale was somewhat unconventional in manner of address, seeking speech that would thrust home his thought or appeal rather than stereotyped forms of ministerial utterance. His pulpit often became a platform in its directness of talk, eagerness of debate, and intense practicalness of aim. The unconventionality of the man appeared even in his pulpit garb. He discarded the Geneva gown and bands and faced his people in a coat and vest of ordinary cut, with a broad black tie hanging down his breast. He looked more like a prosperous merchant than a world-famous divine. His sermons richly fulfilled the two conditions of that master in the art of preaching who said every sermon ought to have something to say, and ought to say it so that it could not be misunderstood. Dr. Dale dealt chiefly with the ethical aspects of religion, but he was always evangelical in spirit and thoroughly loyal to the fundamental verities of the faith once for all delivered to the saints. The three governing ideas with him were: (1) the supreme, unchallengeable will of God; (2) the absolute need of divine grace in order to be good; and (3) the fact that God does love in a special sense those who exercise faith in His Son. Dr. Dale was easy, fluent, and almost conversational in style. He never grew frantic in appeal or denunciation, but as he warmed to his subject he steadily increased in intensity of thought and language until his hearers caught his fire and became ablaze with his emotion, all the more effectual because so restrained. He insisted on pressing every faculty in his possession into the service of the pulpit. The keenest logic, learning that had been gathered in almost every field of human knowledge, bold imagination, shrewdness of insight into motives and conduct, withering rebuke and tender appeal — all were employed to illustrate human duty and the authority and love of God. Herein lay Dr. Dale's strength in the pulpit. He put himself — spirit, soul and body — into what he said.

Dr. Dale's theological position was that of a liberal orthodoxy. Some reviewers have accused him of departing from the paths of orthodoxy, but even so conservative a critic as the late Charles Haddon Spurgeon said of him: "Daring and bold in thought, yet for the most part warmly on the side of orthodoxy, his writings command the admiration of cultivated minds." The mountaineer who dares to climb the lonely heights of theology cannot always expect to be understood by those who dwell in the valleys. But there are compensations to be found in the bracing winds and larger visions of such summits; and, in the course of time, timid souls are encouraged to follow the example and share the experiences of the pioneer. Dr. Dale was a great, grand and heroic minister of the Gospel of Jesus Christ, and American Christianity will tenderly and lovingly place its grateful tribute upon his bier.

## OVERLAND IN JAMAICA.

### III.

ONE of the most interesting events of our visit was a carriage ride from Port Antonio to Kingston — a distance in a straight line of thirty miles, but by traveled road sixty miles, on account of the mountains which lie between the two places. Our companions during this ride were Mr. William C. and Dr. E. E. Strong. Our conveyance was an ordinary two-seated carriage, drawn by two of the horses of the island. These animals are small, not weighing on an average more than six hundred pounds, but they are sinewy and muscular, and quite rapid roadsters under the manipulation of the Negroes, who seem to thoroughly understand how to secure from the horses the most that they are able to do. We paid $35 for the use of the team with a driver, he to take care of himself and to furnish the feed for his horses. The tax to the proprietor on each wheel of his carriage for the year is $3.75. The English government deserves highest praise for the roads upon the island. They are ideal. No matter where they are constructed, however steep, or whatever ravines must be crossed, the masonry is perfect and the road-bed smooth and hard. Repairs, if needed, are instantly made. Broken stone is used to fill any depressions, and this material soon packs down into an absolutely hard surface, without dust. We wish that the parties responsible for many of the miserable streets of Boston and its suburbs would make a visit to Jamaica and learn thereby how to improve their highways.

The ride from Port Antonio to Castleton Gardens, which consumed one day — forty-two miles — furnished an experience of surprising and continuous gratification. We were not aware that the island was so diversified by mountain ranges and ravines. It is a land, too, of many small rivers, which wind about in the valleys, providing refreshment and beauty. Good drinking water was found everywhere. We were greatly favored in having Mr. William C. Strong with us, a distinguished horticulturist, formerly president of the Horticultural Society of Massachusetts. An educated lover of nature, he was able to call special attention to the more remarkable beauties of the foliage through which we were passing. We are at a loss how to convey to our readers any adequate idea of what we beheld that day. We ascended three thousand feet, our road winding like a corkscrew much of the time. In descending the mountains we could frequently see the road which we were to traverse many hundred feet below us, but which we were obliged to reach by a widely circuitous route. At one moment we rode through a cocoanut plantation, and anon through a banana grove. The tallest mountain-peaks, as well as their sides and the valleys below, were thickly covered with trees. The palm, the beautiful mango, the sturdy cottonwood tree, the bamboo, the sugar-cane and numberless other tropical varieties, were seen on every side. Everywhere there was a luxuriant growth, and no waste or barrenness. God indeed is prodigal in His natural gifts to Jamaica. The people can live — that is, the natives, and they do — upon the various fruits that may be plucked everywhere. We met men and women chewing the raw sugar-cane as they passed us. Let the person who has visited and explored our own White Mountains imagine their sides and summits covered with tropical foliage and fruitage and bloom, and he will have some slight conception of what we saw on that memorable day. We were urged by a member of the family to bring home a palm; but if possible to do so, what could be done with a palm tree having a trunk nearly a foot in diameter, and with fronds from twelve to twenty feet in length? A fern was also desired; but what could one do with such ferns as grow in this land? Mr. Strong plucked from a fern growing wild at the roadside a frond twelve feet in length, the single branches of which would average more than a foot! This is not an Arabian Nights tale, but an effort, by the use of simple facts, to enable our readers to obtain some approximate idea of vegetation in Jamaica.

This island is cursed with the saloon. We passed but few cabins on the way, and went through only two or three small villages, but the saloon was noticed at intervals of about every three miles on the road. It was a plain, shed-like, one-story structure, some eight by ten feet, and with shelves inside upon which bottled liquors were placed. The name of the proprietor of each saloon was suspended upon a sign, with the following declaration: "Licensed to sell Rum, Brandy, Gin, and other Distilled Spirits." There were loafers hanging about these places — black men and women. In no case did we see a black person drinking, and it is claimed by those who ought to know, that the Negro here has not yet become strongly addicted to the cup. There is much rum made in the island, and it is said to be especially harmful and destructive to the visitor who indulges in its use. The only intoxicated persons we saw in our five days upon the island were two white men at one of these saloons on this first day's ride.

Abandoned sugar plantations were seen along the way, and masonry magnificent even in its ruins. Long aqueducts still remain, with beautiful arched supports, reminding the visitor of the famous stone aqueducts seen at Rome. It is easy, in examining these ruins and the palatial mansions yet left, also in a state of decay, to believe the stories told of the wealth and the prodigal and wicked life of the early occupants of the island in the days when slave labor and the growth and production of sugar yielded such generous returns.

We were surprised at the lack of bird life in Jamaica. We saw very few birds and none of special beauty, and we do not remember to have heard a single songster.

An ugly weapon seen here in the hands of the natives, but with them an instrument of service, is what is known as the *machete* — a cleaver, fifteen inches long perhaps, with a blade of three inches. It is used to cut off the bunches of bananas from the trees, to open the cocoanut husk, and for other similar purposes. We were surprised to see the native boys and youth running behind and quite close to our carriage; and when a great burly fellow with one of those huge cleavers in his hand ran for nearly a mile behind us, and so near that he could easily have lifted the blade and hacked us in pieces, a sensation was produced not altogether philosophical or joyous. We were greatly relieved when at last he fell out by the way. Not a request did he make, nor a word did he utter during the time.

We consumed nearly six hours in driving thirty miles — to Annotta Bay, which was our first stop. This is quite a village, with stores and places of business. Suffering somewhat from temporary illness which we desired to relieve, we stopped at a pharmacist's and found a young black man who was very courteous, and seemed to be thoroughly informed concerning his specialty. He gave us a remedy which immediately relieved the trouble. Our hotel was a two-story structure, with saloon upon the first floor. A lady, the wife of a contractor who is building a section of the new railroad, was the only other guest seen. She had in charge several bags of money which were to be used at once in paying the help. She was from Georgia, and said she was very lonely during the day in the absence of her husband, and with no associates whatever in the town. But the wife who has a husband going to Jamaica to stay for any length of time, will do well to accompany him, even though it may bring some lonely and uncongenial hours.

At early evening we reach Castleton Gardens, a place of which all Jamaicans greatly boast, and with some good reason. Upon the whole — perhaps for lack of appreciative culture and sympathy — we were disappointed. The Gardens do not have good care. The grass is uncut, and the leaves that fall from the trees are left lying upon the ground. With such soil, such showers, and never a frost, the Gardens might easily be made more attractive and remarkable. India, China, Central America, Italy and Madagascar have contributed some of their best trees to this collection. Here first we stood under the wide-spreading banyan, the camphor, and the traveler's tree (a palm). The latter was particularly interesting. The gardener raised a ladder ten feet high up to where its branches began, and with his knife penetrated the bark, when, withdrawing the blade, a stream of water followed, a tumbler full in all.

In connection with these Gardens is a group of cottages, one story high, very plain and simple, which, with a larger structure, constitute a hotel. We secured supper, breakfast and lodging here, for which each paid the sum of $2.37. The steward at this hotel was a Coolie, a very handsome and intelligent young man, a little undersized, who waited upon the table in a full suit of white duck, spotlessly clean.

While in Jamaica we were obliged to drop out of our vocabulary the familiar, if not euphonious term, "hustle." An American will have no use for it or for any qualities associated with the word. If a team is ordered at eight o'clock in the morning, it will appear between nine and ten. If breakfast is ordered at seven o'clock, you may secure it at nine. No man can hurry, nor is he allowed to hurry.

Saturday morning we started for Kingston, eighteen miles away. It began to grow hot, and there was a very little dust. There are stone mile-posts all the way from Port Antonio to Kingston. It was pleasant to be able thus to mark our progress.

Saturday is market day everywhere upon the island; and every place has its market day. All the forenoon, from earliest morning, the women were going to Kingston to market, most of them with baskets on their heads, or rather wooden trays, in which they were carrying fruit or eggs or vegetables. A few men, but more women, were driving burros, also laden with produce. Women walk twenty miles, always barefoot, with these burdens on their heads, to sell what will bring perhaps scarcely twenty-five cents, and then expend it for something needed at the cabin, and with that burden start on their homeward tramp. As we approach within ten miles of Kingston at 11 o'clock, the road is literally filled with these head-laden women. The sun is to us uncomfortably hot, but the women do not mind it apparently, and seem contented and even happy as they walk on together. This carrying of burdens on the head, begun in infancy almost, renders the women of Jamaica more erect and straighter than any woman we ever saw.

In Kingston there are three markets, and we hasten to visit the largest one. There may be found everything which grows in the land. Four thousand, we are told, have come that Saturday — and it is now three o'clock in the afternoon — to sell their produce. It is a babel of confusion, but the women are bright, good-natured, and have a sharp eye for business. At six o'clock the place will be closed. The market days in Jamaica are very much like those witnessed in Mexico.

We find the Wesleyan Book Room on King St., of which Rev. T. M. Geddes is in charge. Though we made another visit to this store on Monday, we failed, greatly to our regret, to meet Mr. Geddes, who seems, by common consent and quite general consideration, to be the pontifical head of Methodism on the island. The church here has no bishops. Bishops are indispensable to the growth of Methodism only in the free, self-governing United States.

We met at this store a colored lady — a very intelligent and agreeable clerk. While tarrying there we asked her some questions concerning the people, which she very frankly answered. Among others we inquired if she had ever visited the United States, and she said: "No, nor would I care to, for you have so much prejudice against our race." To the inquiry, "Is there any prejudice against color here?" she said, "No, none at all, save in a very small, aristocratic circle of white people." This young lady, though of the mixed population, is as white as some of the faces seen among the Caucasians of Boston. After a little further conversation, and with the desire to test her personally in her frankly-expressed opinions, we inquired, "Have you any prejudice against the black man?" "Not the slightest," she answered, promptly. "Would you marry a black man?" we made bold to inquire. With a flush on her handsome face and with an emphasis which she could not restrain, she replied, "No, sir. I would die first." We had reached the truth which we had learned previously — that the colored people of the island, if possessed of the slightest infusion of white blood, cherish a decided sense of superiority over their fully black kinsmen. Strange, tenacious fact is this Caucasian pride of color, concerning which we shall have more to say in the future!

## Our Work in the Southland.

ALTHOUGH the pressure upon our columns is unusually heavy, yet we gladly surrender a large part of pages 2 and 3 to the work of the Freedmen's Aid and Southern Education Society. We ask our readers to study critically the remarkable map which we present, with the explanations connected therewith. No work of the church makes so large and such immediate return for the amount expended. Dr. Hartzell, in sending the communication to us, says: "This putting of the matter is followed by a devout and sincere prayer from this office that it may be the means of stirring the heart and thought of the church as never before toward our educational work." May this prayer, in

which we heartily unite, find prompt, general and most generous response throughout the church!

## Death of Dr. Crary.

THE late editor of the *California Christian Advocate*, Rev. Benjamin Franklin Crary, D. D., a conspicuous minister in the Methodist Episcopal Church, was born in Indiana, in 1821, and died at his home in San Francisco, Cal., March 16, 1895.

He early exhibited an eager thirst for knowledge, and by the aid of the schools at hand he secured a good education. He first turned to the study of law, was admitted to the bar in 1844, and for a couple of years practiced his profession. Religious convictions, however, led him to select

the ministry rather than the law as his life work. Received into the Indiana Conference in 1846, he quickly rose to occupy leading charges. He early began to use his pen, and articles sent to the *Western Advocate* and the *Ladies' Repository* attracted wide attention by their beauty and force.

In 1857 he was elected president of Hamlin University, and made so good a record that in 1861 he was chosen superintendent of Public Instruction for the State of Minnesota. In the breaking out of the Civil War he was thoroughly patriotic, and in 1862–'63 became a working chaplain in the Army.

As a member of the General Conference of 1864, he became conspicuous both in committees and in the debates on the floor, and was elected editor of the *Central Christian Advocate*, located in St. Louis. His services were so acceptable to the patronizing Conferences that he was re-elected in 1868. In 1872 Dr. Fry was chosen his successor, and Dr. Crary went to Colorado and performed important work as pastor and presiding elder. After eight years of faithful service in this frontier field, he was chosen by the General Conference of 1888 editor of the *California Christian Advocate*, where he served to the end. He had been feeble for two or three years and had been able to do little work on the paper.

Dr. Crary was a practical man of sound judgment and wide knowledge of the affairs of the church and nation. He was widely trusted by his brethren and performed a large amount of faithful service in the several positions he held.

## The Church to be Conserved First and Always.

THE fundamental principle to be sought in our itinerancy is the conservation of the church. This fact alone has been the secret of the success which our peculiar practice has achieved for common Methodism. Our ministers have sacredly promised to sacrifice all self-assertion and the desire for personal convenience and self-gratification, and subordinate themselves to the service of our churches. Any violation of this law and practice strikes at the very root-principle of our itinerancy, and threatens to destroy it. We look, therefore, with alarm upon some indications and tendencies that are prevalent among us. It is alleged that certain ministers who have demonstrated by a fair trial that they are not adapted to the churches to which they were appointed, have strenuously endeavored to secure a reappointment on the ground that it would conserve them and the interests of their families to remain. Such a course on the part of any minister is an open violation of his ordination vows and solemn pledges to the Conference as well as a direct and violent assault upon our itinerant system. Neither the minister, the church, nor the appointing power, has any business to take into account such personal considerations. The church must first and always be conserved. The only question to be asked and settled is this: "Is it best for the spiritual interests of the church in question that the present appointee be returned?" That a church should suffer for a whole year in order to accommodate or gratify a minister, is a notion that the fathers of our Methodism would have repelled with righteous indignation.

We were heartily in favor of the extension of the time-limit, but we observe that it is working damage to the churches in several lines. Anything that interferes with the natural and easy removal of a minister where a change would be for the benefit of the church, is working spiritual harm to the church and violating the itinerant principle. The extension of the time-limit is doing just the two things specified. The minister has come to think that if he does not remain as long as he might, it reflects both upon his ability and acceptability, and so he plans and arranges to remain the full five years. The inference is not well founded. The pastor who fails of success in one charge may be entirely innocent concerning the result, and he may go to another church and by an exercise of the same gifts and graces be notably successful. But to reappoint a minister where it is perfectly evident that he has exhausted his ability to be serviceable to a large portion of the church, is subversive of all that is sacred in our itinerancy, and is a great and unpardonable wrong. How a minister can desire to remain with a church where a considerable element are known by him to believe in conscience that the church would be conserved by his removal, we are utterly unable to apprehend. "After me the deluge," said a Bishop to us, when urged by a representative element in the church to remove a minister who, he admitted, ought to be removed; but the man was reappointed to fill up another year of most unsatisfactory service. It was that Bishop's one supreme duty, to which the church had summoned him, to remove the man in question and thus to conserve the interests of the church. And it would have been infinitely better for the minister himself if he had been sent to another church.

We exhort our presiding elders and Bishops, therefore, to reassert this fundamental principle of the itinerancy, and kindly but resolutely conserve the church first and always. We exhort our ministers, also, to be loyal at any cost to this vital principle of our wonderful economy.

## Personals.

— Bishop Taylor will be in the United States by April 1.

— Rev. Dr. W. V. and Mrs. Morrison have returned from their visit to Florida.

— Rev. Dr. and Mrs. Goucher have returned to Baltimore from their brief tour in the Old World.

— The new Senator from Oregon, George W. McBride, was educated at Willamette, the Methodist school of that State.

— On Jan. 28, Bishop Thoburn placed the memorial stone in the new Harriet Warren Hall of the Lucknow Woman's College.

— The death, from pneumonia, of Dr. Greeves, president of the Wesleyan Conference of 1884, is announced as occurring last week.

— Rev. Dr. Nagler, the new editor of *Haus und Herd*, has been elected successor of Dr. Liebhart as president of the German branch of the Epworth League.

— Allegheny College celebrates its eightieth anniversary in June next. Governor McKinley, a student in this college in 1859, has promised to be present and deliver an address.

— The Methodist Episcopal Church, South, is afflicted in the death of Dr. J. B. Cottrell, who was drowned at Tavares, Fla., on the 6th of March. He was eminent as a preacher and as a thinker.

— We are gratified to learn that Rev. E. E. Hoss, D. D., editor of the *Christian Advocate* of Nashville, has consented to deliver the baccalaureate sermon at Lasell Seminary at the next commencement.

— The *Western* of last week says: "Rev. Dr. C. W. Rishell has had a most remarkable revival at Central, Springfield, O. It is estimated there were 450 conversions. No wild-fire, but intense, holy fire was in all the meetings."

— Rev. Dr. J. C. Hartzell has consented to prepare a paper on "Methodism and the Negro in the United States," to be read before a convention of the educators of colored youth, to be held in London, England, in July, 1895.

— At the recent Baltimore Conference, Bishops A. W. Wilson of the Methodist Episcopal Church, South, and A. W. Wayman of the African Methodist Episcopal Church, sat on the platform with Bishops Andrews and Hurst.

— Rev. James Mudge, D. D., is engaged in writing a volume upon Methodist history, at the instance of the Book Concern. He will deliver a series of fifteen lectures on Missions at the School of Theology of Boston University during the coming months of April and May.

— We are happy to be able to announce that Rev. Hugh Montgomery, of Lowell, who has been seriously ill since the first of March from nervous prostration, and Mrs. Montgomery, who has also been very sick for some days, are reported as out of danger.

— Rev. Dr. Potts, editor of the *Michigan Christian Advocate*, and Mrs. Potts, will receive the tender and prayerful sympathy of the church in the death of their beautiful and very lovable boy, Arthur, who was taken ill while the parents were enjoying a well-earned rest in a visit to the Southland.

— We are pained to learn that the serious illness of Rev. Dr. D. G. Sutherland, of Toronto, which has been noticed in our columns, resulted in his death on Tuesday, the 12th inst. Dr. Sutherland was only 56 years of age. He was an able preacher, forceful and persuasive upon the platform, a wise executive, and among the recognized leaders and representatives of the Methodist Church of Canada. General and profound grief is felt throughout our sister denomination at his decease, in which American Methodism will tenderly and sincerely sympathize.

— The decease of Prof. John A. Broadus, D. D., of Louisville, Ky., is announced as we go to press. Dr. Broadus held very high rank, not only in the Baptist denomination but throughout American Christianity, as a pulpit orator, Greek scholar and New Testament critic. He was a man of most attractive life and character.

— The following sad note is received from Rev. W. J. Kelley, written from Hope, R. I., March 18: "We are again bereaved in the death of our infant daughter. Tomorrow I go with the remains to South Walpole, Mass., where she will rest beside her little sister whom we lost about a year ago. May it work out for us a 'far more exceeding and eternal weight of glory!'"

— At the annual meeting of the Old South Historical Society, held last week in the Old South Church, Rev. Franklin E. E. Hamilton, of Newtonville, was elected president. This society was founded by the late Mrs. Mary Hemenway for carrying on studies in American history in connection with the Old South Church. The Old South Historical work has developed of late years until branch societies are now being established throughout the country.

— The *Central* says: "Bishop Ninde has had an audience with the King of Korea, at the special solicitation of the King himself. No Bishop ever before stood in the presence of royalty in the Hermit Nation. The notable feature of the conversation was the utterance of the King: 'There are many, many Americans in Korea. We are glad they are here. Thank the American people; and we shall be glad to receive more "teachers."'"

— At the recent quarterly conference of the Hanson Place Church, Brooklyn, the pastor, Rev. Dr. Louis Albert Banks, received a unanimous invitation to return for the next year. During the last year 122 have been received into the church fellowship by letter, 82 from probation into full membership, and 173 have been received on probation through conversions in the revival services held in January and in the regular services. The present membership is 2,039 full members and 265 probationers, making a total of 2,304, which is said to be the largest Methodist Episcopal Church membership in the world.

— Leonard B. Ellis, a prominent official member of County St. Church, New Bedford, died at his home in that city, March 13. He was a public-spirited citizen, deeply interested in everything pertaining to the prosperity of the city. He was thoroughly loyal to his church, which for several years he served as superintendent of its Sunday-school and director of its music. He was a man of fine literary and artistic tastes, having made many valuable contributions to the local history of his native city, and through his art store has done much to develop and gratify the artistic tastes of its people. He prepared and read at the recent Lee centennial a valuable paper on New Bedford Methodism. He was the son of the venerable Caleb L. Ellis, one of the founders of County St. Church, and widely known by the frequenters of Martha's Vineyard Camp-meeting.

— In the decease of Thomas W. Price, of Philadelphia, which occurred March 6, a conspicuous member of the church passes from active life. The immediate cause of his death was paralysis. His wife, who was the widow of Rev. William H. Brisbane, of Philadelphia Conference, and two daughters, survive him. One of the daughters was the wife of the late Rev. J. G. Switzer, of the Vermont Conference. Mr. Price was a man of stern integrity, large-hearted and benevolent in an eminent degree. He was one of the earliest agitators of the question of lay delegation in the Conferences of the church. He was a lay delegate in the General Conference of 1876. The *Philadelphia Record* says of him: "He was of a most energetic temperament, and always sought to introduce what he considered to be needed reforms. A civic inheritance of his spirit would greatly benefit Philadelphia."

— Rev. E. W. Virgin, pastor at West Quincy, thinks he has succeeded in tracing his maternal line of descent to George Spear, one of the early settlers of Quincy, then Braintree. Mother Virgin, as she was known to the old-time students at Wilbraham Academy, was Lydia Spear, the daughter of Elkanah Spear, of Smithfield, R. I., and a member in early life of the Smithfield quarterly meeting, or Society of Friends. Elkanah was the son of Elkanah, commissioned officer in an expedition against the French on Lake Champlain, commissioned and sent by Governor Hopkins of Rhode Island in 1756–'57. He was the son of Joseph, of Braintree, the fourth son of Nathaniel, who owned a grist mill on Black's Creek in Braintree, north precinct; and Nathaniel was the son of George Spear, who was a freeholder in Braintree in 1644, and owned a farm at Mount Wollaston. The name has been a numerous one in the early history of Quincy, Braintree, Randolph and Holbrook, all of which comprised originally one township, namely, Braintree.

— Visitors to the Methodist Book Concern in New York during the past quarter of a century will have grateful remembrance of Mr. John E. Stevens, the genial manager of the Merchandise Department. As we go to press the announcement of his death is received. His decease occurred on the 16th inst. at his residence in Elizabeth, N. J., where he was an influential and highly respected layman and citizen. He was prominent in the management of the local boards at New York, and will be missed in numerous avenues of usefulness and by hosts of Methodists who have known him for years as a true friend and brother.

## Brieflets.

The *Buffalo Christian Advocate*, one of our most acceptable exchanges, adopts a new name. It will be known hereafter as the *Christian Uplook*.

The following is an exact copy of a paper now in the possession of Rev. J. W. Lindsay, D. D. The Daniel Lindsay named was his honored grandfather, and this certificate was issued to release the holder from the payment of the parish tax which was then collected by law: —

This may certify, That Daniel Lindsey of Lynn attends public Worship with the Methodists in Lynn, and freely contributes to the support of their Ministry.

Signed in Behalf of the Society,
Jusan Law, Elder.

May the 9th, 1791.

The eighth in a series of exhaustive editorials upon "The Individual Cup," in the *Christian Advocate* of March 14, closes with the following paragraph, which is so significant that it should be given very thoughtful consideration by the churches that are making haste to effect a change of the long-established practice: "From all points of view, the making of such a change under an itinerancy, except by 'common authority' of the General Conference, after long deliberation, seems like an act of serious indiscretion, if not culpable rashness."

The *Advance* of Chicago, the leading Congregational paper of the West, is owned by a young woman, widow of the late H. S. Harrison. Mrs. Harrison was herself formerly an employee in the office of the paper.

The near approach of the session of our patronizing Conferences will suggest to all of our readers that the "set time" has come to settle with the ministers, our agents, for the year's subscription. Will our ministers remind their congregations of this fact?

Concerning the educational needs of the South, one aspect of which our readers will find pictured on page 3 of this issue, Bishop Haygood, of the Methodist Episcopal Church, South, has this to say in a recent issue of the *Nashville Advocate*: "Few Southern people in any church are awake to the facts in the case. I know of but one well-planted and well-endowed church school in the whole South. Several have partial endowments. The Gammon Theological Institute, Atlanta, Ga., is well endowed — the Christian gift of an Indiana local preacher in the Methodist Episcopal Church. This admirable school, of which Dr. Wilbur P. Thirkield is dean, is for the training of young preachers of the Negro race. No other denomination, so far as I know, has a well-endowed school, college, or university."

The demand for tickets to the reception and banquet in honor of Bishop Merrill, at Cadet Armory Hall, Salem, Wednesday evening, April 3, already aggregates 815 of a possible thousand-limit, so that all desiring to attend this grand occasion should apply at once to E. W. Durgin, treasurer of the Essex Methodist Social Union, Salem, Mass., or North End Savings Bank, 57 Court St., Boston. It is understood that these tickets may also be had from the pastors of the several Methodist churches of the Boston East District where the limited allotments made to each church have not been closed out. The array of distinguished guests who will attend, including the Governor of the commonwealth, has already been published in this paper.

We are gratified to learn that the Methodist Episcopal preachers and the preachers of the Methodist Episcopal Church, South, in St. Louis, have resolved to have but one instead of two weekly Preachers' Meetings.

We begin upon page 2 of this number the series upon "Denominational Peculiarities," with a contribution by Dr. Mallory, editor of the *Churchman*, upon "What Does the Protestant Episcopal Church Stand For?" It will be remembered that we said in our Prospectus for 1895: "To understand these peculiarities in our day of sharper discrimination between essentials and non-essentials, and to provoke more intelligent denominational relations, George S. Mallory, editor of the *Churchman*, New York, will tell our readers 'What the Protestant Episcopal Church Stands For;' Henry C. Vedder, editor of the *Examiner*, New York, 'What the Baptists Stand For;' W. C. Gray, editor of the *Interior*, Chicago, 'What Presbyterianism Stands For;' C. A. Bickford, editor of the *Morning Star*, Boston, 'What the Free Baptist Church Stands For;' the editor of the *Advance*, Chicago, 'What the Congregational Church Stands For;' W. V. Kelley, editor of the *Methodist Review*, 'What Methodism Stands For.'" Others of this notable series will soon appear.

There is occasion for general and devout gratitude in view of the results which Rev. Dr. Joseph Pullman, of New York East Conference, pastor of First Church, Bridgeport, was able to report at a recent fourth quarterly conference. His church has received during the last quarter 128 persons — 101 on probation, 12 from probation to full membership, and 15 by letter; 26 adults were baptized.

# The Sunday School.

FIRST QUARTER. LESSON XIII.

Sunday, March 31.

Rev. W. O. Holway, U. S. N.

FIRST QUARTERLY REVIEW.

## I. Preliminary.

1. **Golden Text:** *Take my yoke upon you, and learn of me.* — Matt. 11: 29.

2. **Home Readings:** *Monday* — Mark 6: 30-44. *Tuesday* — John 6: 25-35. *Wednesday* — Matt. 16: 13-23. *Thursday* — Matt. 18: 1-14. *Friday* — Luke 10: 25-37. *Saturday* — John 9: 1-11. *Sunday* — John 11: 30-45.

3. **The Quarter's Lessons:** The lessons have been taken from the four Gospels, with a supplemental one from Romans. The period covered in the history was just one year — from March, A. D. 29, to March, A. D. 30.

## II. Lesson Analysis.

1. "John the Baptist Beheaded" (Mark 6: 17-29). The principal points were: The imprisonment of John for his reproof of Herod for living in adulterous union with Herodias; Herod's regard for John as "a just man and holy;" the birthday feast given by Herod; the dancing of the daughter of Herodias; the king's delight, and rash promise to give her whatever she asked for to the half of his kingdom; her consultation with her mother who told her to demand the head of John; the king's chagrin when she announced her request; his compliance for his oath's sake; the bleeding head carried forth by the daughter to her mother; and the burial of the body by John's disciples.

2. "Feeding the Five Thousand" (Mark 6: 30-44). The principal points were: The withdrawal of Jesus with His disciples by boat to "a desert place" on the northeastern shore of the Sea of Galilee for purposes of rest and privacy; the plan thwarted by the eagerness of the multitude who ran along the shore and reached the spot as soon as the boat made a landing; a busy day in the life of the compassionate Jesus; the anxiety of the disciples as it drew to a close at the spectacle of so large a multitude afar from home and with no food; the colloquy between our Lord and His disciples; His command to have the multitude recline; the slender store of five barley-cakes and two fishes blessed, broken, and distributed; its multiplication; five thousand men, together with women and children, fed, and twelve basketfuls of pieces collected afterwards.

3. "Christ the Bread of Life" (John 6: 25-35). The principal points were: The return of the multitude to Capernaum seeking Jesus; their surprise at finding Him, and inquiry as to how He came there; Jesus' rebuke — that they sought Him for the loaves and fishes — and His exhortation that they work not for perishable meat, but for that which "abideth unto eternal life;" their inquiry as to what they should do to work the works of God; His reply that they should believe on Himself; their clamor for an adequate "sign" based on the manna which Moses gave; Jesus' answer that the manna was not given by Moses, was not the true bread of heaven, which true bread "cometh down out of heaven and giveth life to the world;" their prayer that He would evermore give them this bread; and His rejoinder, "I am that bread of life."

4. "The Great Confession" (Matt. 16: 13-23). The question propounded to the disciples by their Lord at Cæsarea Philippi — "Who do men say that the Son of man is?" Their reply that He was regarded as one of the prophets. Our Lord's personal question — "Who say ye that I am?" Peter's fervent answer — "The Christ, the Son of the living God;" Jesus' commendation of Peter because the truth which he had uttered was not of his intellect, but of revelation; His prediction, that on this Petrine truth He would build His church so firmly that no destruction should ever overtake it; His promise to bestow on Peter, in behalf of the apostles, "the keys" — ecclesiastical prerogatives to admit or exclude, to bind or to loose, with the assurance that such acts should be ratified in heaven; His injunction to the disciples not to reveal His deity; His prediction of His coming death and resurrection; and Peter's demurrer and rebuke — constitute an outline of the lesson.

5. "The Transfiguration" (Luke 9: 28-36). Up "a high mountain apart" our Lord took Peter, James and John. While praying He was "transfigured" — His form and raiment becoming "white and glistering." Two visitants from the upper sphere, Moses and Elias, appeared also in glorified form and spoke with Him of the decease which He should accomplish at Jerusalem. The awakened disciples beheld the vision. Peter, perceiving that the heavenly embassy was departing, impulsively suggested the building of three tabernacles for a permanent abode for the Master and His guests. A descending cloud, and a voice out of it declaring, "This is My beloved Son, hear Him!" caused the disciples to bury their faces in terror in the grass. On recovering from their fear Jesus was "found alone," and the disciples "kept close" what they had seen.

6. "Christ and the Children" (Matt. 18: 1-14). The question of the disciples, as to who is greatest in the heavenly kingdom; our Lord's reply by calling a child and declaring that without conversion and childlike humility no one can enter the kingdom, and that the greatest in the kingdom is the humblest; His further teaching, that to receive such a childlike one for His sake is to receive Him, whereas to cause such an one to stumble in the way, is to incur danger of a punishment more severe than being flung into the sea with a millstone tied to the neck; hence, the hand, the foot, the eye, are to be sacrificed rather than to act as organs of temptation; precious to the good shepherd is the straying sheep, though he be only one out of a hundred; precious, too, is the "little one" to the Father, whose will it is that none should perish.

7. "The Good Samaritan" (Luke 10: 25-37). In reply to a lawyer who inquired, "Who is my neighbor?" our Lord depicted a traveler, going from Jerusalem to Jericho, who was assailed by robbers, stripped, beaten, and left bleeding and half dead by the wayside. First a priest, then a Levite, from either of whom help might have been expected, came along the road, but both hurried by. The fear of being themselves attacked, or the dread of legal pollution, or, possibly, stolid indifference, led them to "pass by." But there came one, at length, who did not pass by, but stopped; who had compassion on the wounded man; who bathed his wounds and bandaged them; and then put him on his own beast and carried him to the nearest hostelry; and on the morrow paid the bill and charged the host to take care of the unfortunate guest. And this benefactor was not even a countryman; he was a Samaritan, a heathen, a heretic, an enemy. But he alone played the part of neighbor, as the lawyer was compelled to confess.

8. "Christ and the Man Born Blind" (John 9: 1-11). The teaching about disease as the result of specific sin introduced the lesson. Not because of the man's sin, nor that of his parents, was he born blind, but that God's power might be made manifest in him. Then Jesus, as the Light of the world, must work the work of God in this man. Then followed the anointing of the eyes with clay moistened with spittle, the washing in Siloam, the perfect recovery, and what the neighbors had to say about it.

9. "The Raising of Lazarus" (John 11: 30-45). The principal points were: The arrival of Jesus in the outskirts of Bethany; Martha, who had gone out to meet Him returns and tells Mary of His approach; the latter leaves the house hastily followed by Jewish friends who supposed she was going to the grave of Lazarus; her sorrowful words on meeting Jesus, "If thou hadst been here my brother had not died;" our Lord's sympathy and tears; the comments of the Jews; the arrival at the tomb; the command to take away the stone; Martha's remonstrance on the ground of the offensive decomposition of the corpse; our Lord's reminder, that if she would believe she should see the glory of God; the thanksgiving to the Father for hearing Him; the loud command, "Lazarus, come forth!" the obedience to the command; the order to unbind him from the cerements; and the faith of many of the Jews because of this miracle.

10. "The Rich Young Ruler" (Mark 10: 17-27). He came running, and, prostrating himself, inquired of our Lord what he should do to inherit eternal life. Jesus reminded him of the commandments — especially those concerning murder, adultery, stealing, bearing false witness, and the honoring of parents. But these he claimed to have kept. "One thing thou lackest: sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow Me" — was our Lord's injunction, and the young man went away sorrowful, but unsubmissive. His behavior furnished a text on the difficulty of one loving riches entering the kingdom of heaven.

11. "Zaccheus the Publican" (Luke 19: 1-10). Christ passing through Jericho on His way to His last Passover in Jerusalem; Zaccheus, the rich chief publican, eager to see Him, hindered by the crowd (over the heads of which he was too short of stature to see) and climbing a sycamore tree for the purpose; our Lord's observance of him, greeting him by name, and bidding him haste to come down and grant Him hospitality; Zaccheus' joyful compliance; the murmurs of the spectators because our Lord made Himself the guest of "a man that is a sinner;" Zaccheus' noble declaration — that he would give half his goods to the poor, and restore fourfold whatever he might have taken by fraud; and our Lord's declaration that salvation had come that day to Zaccheus' house, he being a Jew, with the broader statement that "The Son of man is come to seek and to save that which was lost" — constitute an outline of the lesson.

12. "Purity of Life" (Romans 13: 8-14). Debts are to be paid. Nothing but neighbor love is to be owed. Love fulfills the law, especially such commandments as forbid murder, adultery, coveting and the like. Love keeps the law because it worketh no ill to one's neighbor. The duty of purity urged because of the brevity of time and the nearness of redemption. The obligation to put off the works of darkness, such as reveling, drunkenness, licentiousness, and similar fleshly lusts, and to put on the Lord Jesus Christ, was earnestly enforced.

## III. Questions.

1. What period was covered by the lessons?
2. Why was John imprisoned?
3. How did Herod and Herodias respectively feel toward him?
4. Tell the story of his murder.
5. Why did our Lord and His disciples retire (Lesson II.)?
6. How was their purpose thwarted?
7. How were the multitude fed?
8. Are miracles explainable?
9. In Lesson III. what illusion did Jesus dissipate, and what injunction did He give?
10. What did the people demand, and why?
11. In what sense is Jesus "the bread of life?"
12. What momentous questions did our Lord propound at Cæsarea Philippi?
13. What answers were given?
14. What predictions did our Lord make?
15. From what did Peter attempt to dissuade his Lord?
16. What rebuke did he receive?
17. What occurred on the "high mountain apart?"
18. Who were there?
19. What was discussed?
20. What testimony was given with reference to Christ?
21. How did our Lord meet the disciples' question as to "who was the greatest" in His kingdom?
22. What warning was given, based upon the identity of Himself with the disciple?
23. What sacrifices were suggested?
24. Under what type was the preciousness of one of these "little ones" taught?
25. What drew forth the parable of the Good Samaritan?
26. Why did the priest and Levite "pass by" the wounded man?
27. Why did not the Samaritan also pass him by?
28. What lessons of practical duty does this parable inculcate?
29. How did Jesus reply to His disciples' inquiry as to specific sin in the case of the man born blind?
30. Tell the story of the miracle.
31. What did the neighbors, and what did the man, say?
32. What became of the man?
33. How did Mary speak to Jesus when He came to Bethany?
34. How did our Lord betray His feelings?
35. What remonstrance did Martha make, and what reply was given?
36. Tell the story of the resurrection of Lazarus.
37. What resulted?
38. What did the young ruler ask of Jesus?
39. What reply was made?
40. What test was applied?
41. What resulted, and what teaching was given?
42. Who was Zaccheus?
43. Why did he seek to see Jesus, and how did he do it?
44. What resulted?
45. What noble stand did Zaccheus take?
46. What reply did our Lord make?
47. In Lesson XII. explain how love fulfills the law.
48. What are we to put off, and what are we to put on, and why?


**Young Mothers**

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

THE BOYS BRIGADE

That wonderful movement which a few years ago started in Glasgow, has already won its place in the Christian Church. It has solved the problem

HOW TO SAVE THE BOYS.

A brief history of the Brigade, and instructions how to form a local company with other valuable information will be SENT FREE on receipt of ten cents in stamps for postage, etc., address, HEADQUARTERS, UNITED BOYS BRIGADES OF AMERICA, 704 Association B'dg., Chicago.

Gospel Hymns WITH A TUNE FOR EACH HYMN. NOS. 1 TO 6 COMPLETE

739 Hymns, strongly bound in Maroon-colored cloth, for $1.00 per Copy.

If by Mail, add 18 cents postage.

Editions of WORDS ONLY, at $10, $20, $25 and $30 per 100, will be issued in February.

THE BIGLOW & MAIN CO. 76 E. Ninth St., New York | THE JOHN CHURCH CO. S.E.C. 4th & Elm, Cin'ti.

READY MAY 15th:

HIGHEST PRAISE

FOR SUNDAY SCHOOLS.

By W. A. OGDEN.

A fine collection of new and original Sunday School songs by this popular author, with contributions by other well-known composers. Price, $30 per 100, half-bound. Single Copy, in paper, sent on receipt of 35 cents, when published.

THE BIGLOW & MAIN CO., 215 Wabash Ave., Chicago. 76 E. Ninth St., New York.

Say "S.H.&M." when you call for Bias Velveteen Skirt Binding.

Then LOOK for the letters 'S.H. & M." on the label, and take no other, no matter what the clerk may tell you.

For sale by all dry goods dealers.

*A set of the "S. H. & M." miniature figures showing the latest Parisian costumes, with Booklet on "How to Bind the Dress Skirt," mailed for 10c. in stamps. Address*

The S. H. & M. Co., P. O. Box 699, N. Y.

"S.H.& M." Dress Stays are the Best.

Women Win

praise when successful housekeepers. One element of that success is

SILVER ELECTRO-SILICON POLISH

It imparts a brilliancy to silverware, easily and quickly, that will satisfy the most ambitious housekeeper. Never wearing or scratching.

Trial quantity for the asking. Box post-paid, 15 cents. It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York

THE CHRISTIAN ENDEAVOR

Devoted to the interests of the order. Every one should have a copy. 35 cents for a year's trial. 16 pages.

Also a SOLID SILVER Butterfly Lace Pin, if you send also the name of your Secretary and President. The Christian Endeavor, Plainfield, N. J. Box D.

Hull's New Easter Service

ALL HAIL!

IS NOW READY. Price 50 cents per Dozen, or $4.00 per hundred *mailed postpaid*. Send 6 cents for copy and catalogue of other Easter music.

—ALSO—

Many Little Voices,

A choice Infant Class Song Book. Full of attractive Music and Special Exercises for the *Little Ones* of the Sunday-school. Price, 35 cents per copy *mailed postpaid*. By Express, not prepaid, $3.60 per dozen.

ASA HULL, Author and Publisher, 153 Nassau St., New York City.

FINEST OF THE WHEAT

PRICE OF No. 1 or No. 2

Single Copy, Postpaid, 35 Cents.
12 Copies, by Express, NOT PREPAID, $ 2.50
100 Copies, by Express or Freight, " " 20.00

SONG AND STUDY JUST WHAT YOU REQUIRE BY MAIL 25 CENTS.

CONTAINS... BIBLE STUDIES CHILDREN'S EXERCISES SERVICES for EASTER, etc.

12 Copies, by Express, NOT PREPAID, $ 2.40
100 Copies, by Express or Freight, " " 20.00

R. R. McCABE & CO., PUBLISHERS 166 S. CLINTON STREET CHICAGO

*Mention this paper.*

EASTER MUSIC

EASTER SELECTIONS

for 1895 containing Carols and Responsive Readings. Price 5 cents, postpaid.

RESURCAM

A service of Song and Readings, by *H. R. PALMER*. Price 5 cents, postpaid.

CANTATAS:

"Flower Praise" (20 cts) "Festival of the Flowers" (30 cts) "Under the Palms" (30 c)

MUSICAL VISITOR for March will contain Easter Anthems. Price 15 cents.

Send for our complete list of Easter Music.

THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO.

The Names of

some of the latest and best Music publications are:

**Bel and the Dragon,** by Barter Johns. A superb cantata that won first prize at the Welsh National Eisteddfod of 1893. Price, $1.00.

**Saul of Tarsus,** A Sacred Cantata by T. Mee Pattison, a well known English composer. Price, 50 cents.

**Two Hours Practice for Violinists, First 20 Lessons for Violin Playing.** Two exceedingly valuable works for Violin students prepared by the eminent virtuoso Leandro Campanari. Price of each book $1.50.

**Mathews' Graded Materials** for the pianoforte By W. S. B. Mathews. To be published in four volumes, of two grades each. Vols. 1 and 2 are now ready. Price of each $1.00 per copy.

**Songs for Primary Schools, Part 3** A valuable collection of Note Songs prepared by G. F. Junkermann. Price, 10 cents.

**The High School Ideal** Edited by A. J. Gantvoort. A collection of choice vocal music especially suited to the needs of High Schools. Price, 75 cents.

**Complete Mandolin Instructor** By E. P. Hodges. The leading work of its kind now before the public. Price, $1.25.

THE JOHN CHURCH CO. Cincinnati, New York, Chicago.

## THE CHARTERED FUND.

### A Reply.

Rev. Daniel Halleron.

President of the "Centenary Fund and Preachers' Aid Society" of Newark Conference, and chairman of the Board of Stewards.

CHAPLAIN TRIBOU, in his contribution which appeared in last week's HERALD, is very complimentary in one sentence, and in the next captious. We care little for rhetoric only as it expresses our convictions and carries those convictions home to others. Evidently the "oaks" have had that effect on the Chaplain. No illustration should be made "to go on all fours," as our critic would have it. The whole article of the Chaplain's is, we fear, a studied effort to becloud the issue in favor of the Chartered Fund. When you come to a careful examination, you will find his positions specious assumptions which do not controvert a single position taken in my article. He does not deny the ministerial scramble for General Conference positions, but calls for a change in its composition, and suggests superannuates, many of whom would have to be carried to the seat of Conference, and whose husky voices — husky by fearless proclamation of the truth — could not be heard much above a whisper. The Chaplain's facetiousness — for such I take it to be — is not only out of place, but too sarcastic in its import on men who are among the noblest of their kind.

For brevity, we condense the Chaplain's criticism on my article: —

1. The indorsement of the Chartered Fund by our Bishops gives it supreme claim over all other measures for the relief of the superannuates. This is the gist of one claim made. We emphatically protest against any such assumption. These eminent servants of the church have never claimed, that I am aware of, that the Chartered Fund would prove more beneficial to our worn-out preachers than an endowment by each Conference. Between the Chartered Fund and no fund, of course the former is to be infinitely preferred. This our noble Bishops emphasize, and, as I take it, this only; but without their consent it is highly improper to place them in a false light on this matter.

2. Equally gratuitous is the claim that, as the Chartered Fund, consisting of $50,000, has been administered without cost, when it reaches a million dollars its management will need no outlay. Has the rolling sea turned the Chaplain's head? A million dollars is a pretty snug sum to handle. Its gathering will consume years. Constant investments of the money secured; examining properties, titles, values, locations, methods of productivity; safeguarding its interests; probating wills in which bequests are made to it; a treasurer heavily bonded; a force of clerks, an office in a central city where rents are enormous — all for nothing! Yes, all for nothing! Angels might almost demur to such taxing of their time without remuneration; certainly men would and ought to. Chaplain, "stick to your last!" Read homilies to the blue jackets, and let business alone.

3. The wealthy Conferences exhibit selfishness in securing endowments for their worn-out ministers. This is a fling at the noblest impulse of our nature. In other words, to take care of home first is selfish, when our Lord and Master came to His own first. Vast mistakes are made in regard to the status of the so-called wealthy Conferences. Into their territory come the benevolences of the church and the charities of the world — Bishop Taylor's Fund, Bishop Thoburn's Malaysian enterprises, the needs of Ireland often, the famine in India, missions in South Africa, the McAll and Wesleyan Missions in France, destitution in our Western States, crippled colleges and eleemosynary institutions, besides our connectional work of so many and varied grades both at home and abroad. And now because, forsooth, they lend a hand to their own members who have been forgotten through all the years, they are selfish and need rebuke! The question of support in our Conferences is largely relative. In the West and South ministers supplement their salaries in many cases by semi-secular employments, as farming and speculating in land. Within their bounds $500 will purchase as many of the food staples as $1,000 will on the seaboard. It should not be forgotten that in the East secularity is fatal to a minister's usefulness, while in other sections it is not so. But I can assure the Chaplain that there have come to my own knowledge cases of suffering in some of these wealthy Conferences equal to anything in the West and South, and they have had neither the eloquent pleading of Chaplain McCabe nor funds from the Missionary Society for their relief.

4. "The Chartered Fund is another bond of connectionalism which the church needs to preserve it from degenerating to independency." What a necessity! Has our Chaplain had a more than Rip Van Winkle slumber? Has he not heard of connectional benevolences, our Bishops going to and fro in all our Conferences even to the ends of the earth, our system of church publications, our transfer of ministers? A connectional bond, forsooth, when every great enterprise of our church thus far is connectional — and yet we need another connectional bond! Chaplain, try your hand again. Connectionalism here fails.

5. The income from even a million dollars to the 200 Conferences, on the reckoning of my article, "is a mere bagatelle" — and so it is, Chaplain! *That and nothing more.* It may seem far-fetched to speak of 200 Conferences in our world-wide Methodism. When you come to examine the facts, it will not so appear. In 1878 the Baptist missions in the Telugu Country enrolled 60,000 members in six months. Our own Bishop Thoburn has stated that we have had recently 10,000 baptisms, or candidates for that rite, a month. How long will our great Southwestern and some of our Western States have for a presiding elder's district a territory almost as large as some of our Eastern States? How long will South America have a Conference some of whose appointments are 3,000 miles apart? And what about Chaplain McCabe and prophecy that the time is near at hand "when a nation shall be born in a day?" Shall we omit the heroism of Bishop Taylor striving to girdle the Dark Continent with missions? Then, we ask, how long delayed will be the two hundred Conferences of our Methodism? If this be so, where can any superannuate who now receives a pittance of fifty or seventy-five dollars per annum expect to receive $300 with aid from the million-dollar Chartered Fund, which the Chaplain claims they ought to have?

6. Our worthy critic claims that as the superannuates have waited a hundred years for redress, they are ready to wait another hundred if necessary; and then claims that the Chartered Fund is the quickest way to produce desired results, and proudly asks, "Shall these superannuates be thrust aside for the National University at Washington and other movements in our church?" By what inspiration doth our oracle speak? Where did he learn that our superannuates are ready to wait another hundred years for increased support? It is just this and like claims that have thrust aside the needs of our heroic, worn-out preachers. But the Chaplain is as unfair in his argument as he is inconsistent in his facts. He seeks to make me say that I favor these modern enterprises of the church in preference to the care for the superannuates, whereas it is to avoid that contingency, precisely, that I favor the movement of individual Conferences. The enterprises referred to have come upon the scene since the Chartered Fund was instituted — missions, church extension, Sunday-schools, colleges, hospitals, orphanages, etc. Nor have they stopped to listen to the plaint of the superannuate. I emphatically am not in favor of waiting another hundred years, nor twenty-five years, for adequate relief for these brethren. Their voice should be heard *now*, their needs supplied *now*, their path made easy *now*; but if left to the tender mercies of the Chartered Fund, the future will be a repetition of the past, and the cause for which we are contending will be pushed to the wall and kept there; for, say what we may, the church is marching on and must march on. The million and a half for missions will in another decade be two millions, and, if the immortal Chaplain McCabe lives, may be in half that time. Progress means sacrifice; this means money as well as men. "Let the dead past bury its dead," and we march out under a new banner, with new inspirations and with determined resolves that our needy superannuated fathers, their widows and orphans, shall have what the church is well able to give them — a comfortable support. For the so-called poorer Conferences there is another way, but not the way of the Chartered Fund.

I beg to append the following questions: —

1. Is it better to inaugurate a new movement which has proved successful in many instances than to adhere to an old method which has never achieved anything worthy of mention?

2. Is it the better method to send an agent with a roving commission all over the country, or converge efforts upon individual localities by individual enterprises?

3. Will men contribute of their means more readily for the superannuates in general than for those in their own midst whom they have known and loved all their lives?

4. Will the million dollars for the Chartered Fund be raised more expeditiously than an endowment in each Conference from $20,000 to $100,000, when the entire proceeds of the latter are distributed within the bounds of each Conference?

5. If the wealthier Conferences are raising their endowments, what possible hope is there for securing the million dollars from the poorer Conferences from the Chartered Fund?

6. Even should the million dollars be raised for the Chartered Fund, what guarantees can be given that no pressure will in the future be brought to bear on our seaboard Conferences to deflect its proceeds to the poorer Conferences, which has been done largely with our missionary collections?

## NATIONAL DEACONESS CONFERENCE.

Mary E. Lunn.

THE eighth annual meeting of the National Deaconess Conference of the Methodist Episcopal Church was held in Central M. E. Church, New York city, beginning March 7.

The superintendents met in special session in the morning, and the Conference was opened with the administration of the holy communion by Presiding Elder Andrew Longacre, assisted by Bishop Joyce and several other ministers, among whom were Drs. N. T. Whitaker and T. C. Watkins from New England.

After this impressive service Bishop Joyce, president of the Conference, took the chair, and the business session was opened by an address of welcome by Rev. M. D'C. Crawford, D. D., of New York. This was followed by the appointment of seven special committees, after which reports were received from twenty-eight Homes. (This includes all the Homes heard from during the session.)

Just before adjournment of the afternoon session, several ministers and other prominent visitors were introduced to the Conference.

The evening session was opened by a praise-service conducted by George D. Elderkin, of Chicago, Ill. Rev. F. M. North, D. D., of New York, then took the chair, and after the devotional exercises, Rev. G. U. Wenner, of the Evangelical Lutheran Church, was introduced and gave a very interesting address upon "The Present of the Deaconess Work." Then for half an hour Bishop Joyce held the audience in deep interest with an able presentation of "The Phenomenal Growth of the Deaconess Movement in Methodism."

Friday morning the devotional exercises were conducted by Rev. N. T. Whitaker, D. D., of Lynn, after which the business session was opened, Bishop Joyce in the chair. After some items of business, a series of papers was read upon the subject: "The Deaconess: Trained in Mind, Heart, Spirit" — the first by Miss Downing, superintendent of the Brooklyn Home; the second by Miss Pierce, superintendent of the Cincinnati Home; the third by Miss Lunn, superintendent of the New England Home in Boston. These papers were followed by a discussion resulting in emphasizing the fact that the best gifts of all kinds are desirable, but whether gifts be few or many, there must be full consecration of them all to Christ. At 12 o'clock Rev. W. N. Brodbeck, D. D., of Charlestown, delivered a half-hour address on "The Future of Deaconess Work," with his usual inspiring enthusiasm.

At 12.30 the Conference adjourned for luncheon, which was served both days by the ladies of the Deaconess Aid Society, thus giving opportunity for social greetings as well.

The afternoon session opened with devotional exercises and the transaction of a little business, after which three very interesting and helpful papers were read on the following subjects: "The Deaconess among the Sick," by Rev. H. C. Weakley, D. D., Cincinnati; "The Deaconess among Children," by Rev. J. S. Meyer, Chicago; and "The Deaconess and Rescue Missions," by Rev. Carl Stoecker, Amsterdam, N. Y. Then followed short addresses by five New York ministers upon the subject of "The Ministry of the Deaconess as Seen by City Pastors," all showing an acquaintance with, and appreciation of, the Disciplinary teaching as to real deaconess work.

Friday evening the praise-service was followed by reading of Scripture and prayer by Rev. T. C. Watkins, D. D., of Chelsea, after which Bishop Joyce introduced Miss Lucy Sullivan, of Lucknow, India, who gave a brief but interesting account of deaconess work there. Mrs. Lucy Rider Meyer, of Chicago, then spoke as only she can of the eight years' existence of the deaconess movement in American Methodism, during which time it has put into the field some five hundred workers, many of whom would not otherwise have been engaged in special Christian work. Mrs. Margaret Bottome, of New York, then spoke in highly appreciative terms of the movement, congratulating the deaconesses upon the privilege granted them in being permitted to engage in it.

Saturday morning committees were early at work, preceding the Conference session which opened with devotional exercises led by Miss Belle Horton, of Chicago. The entire morning was occupied with an executive session, during which, in considering reports from committees, resolutions, etc., very important subjects were discussed bearing upon the vital interests of the work.

After luncheon Dr. Brodbeck led the devotional exercises. Then followed the completion of business; a question-box conducted very happily by Mrs. Meyer; and a memorial service, when papers were read in memory of a German deaconess and Rev. Louis Nippart, of Cincinnati, first vice-president of the Conference, both of whom were translated during the past year.

The closing session was a consecration service led by Miss Pauline J. Walden, of Boston, which was a half-hour of vital interest to all present, and promises deeper devotion than ever to the blessed service of Christ.

#### Notes.

— Saturday evening a reception was held at the New York Deaconess Home, which was a very social occasion.

— The next session of the National Deaconess Conference will be held in Minneapolis, Minn.

— There are now thirty-eight Deaconess Homes in the Methodist Episcopal Church, eight of which are in the foreign field.

— The National Deaconess Conference voted to recommend to all the Homes to unite in daily noontide prayer as do the members of the W. C. T. U., the W. H. M. S. and the W. F. M. S., letting the prayer-service follow the noonday meal and thus precede the going out of the workers in their ministry of love.

— Twenty Deaconess Homes were represented by fifty-seven delegates, besides many visitors more or less connected with the work.

— Misses Hibbard, Hoxie, Organ and Holmes were present from the New England Deaconess Home and Training School, Boston; Misses Adams and Olsen from the Fall River Home; and Miss Brown from Manchester, N. H. Miss Todd, of Boston, represented the Parish Deaconesses.

— The presidency of Bishop Joyce and the singing of Mr. and Mrs. Elderkin added very much to the enjoyment and success of the session.

— On Sunday several of the Methodist churches in New York and vicinity were addressed by members of the Conference.

GRIP

When this disease gets hold of you with all its accompanying tortures, you require a remedy about which there is no uncertainty—something that will quickly drive out the cold, restore the blood to a normal condition, leave you free from aches and pains, and prevent any distressing after effects. That's

PAIN-KILLER

No other remedy so effective, none so certain of results. Teaspoonful doses in hot milk or water, every 2 hours, will break it up in a single day if taken when first attacked.

PERRY DAVIS & SON Providence, R. I.

KIDDER'S PASTILLES, A Sure relief for Asthma. Price 25 cts. by mail. STOWELL & CO. Charlestown, Mass.

Tobacco Habit, Morphine Habit, Liquor Habit } EASILY CURED

Hill's Double Chloride of Gold Tablets will cure any case of Morphine, Liquor or Tobacco Habit in from three to ten days. Can be given in tea or coffee without the knowledge of the patient. Testimonials sent free.

For Sale by all Druggists, or sent on receipt of $1.00.

THE OHIO CHEMICAL WORKS. Lima, Ohio.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect, No. 10 Park Sq., Room 8. Opp. Prov. R. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilise all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

THE NAME

GLENWOOD

MEANS *the* BEST *for*

COOKING AND HEATING.

TWO GOLD MEDALS.

Made by WEIR STOVE CO., Taunton, Mass.

SOLD BY DEALERS GENERALLY.

In connection with our wholesale business, we are accustomed to sell

CHURCH CARPETS

at manufacturers' prices.

John H. Pray, Sons & Co.,

Wholesale and Retail CARPETS and UPHOLSTERY,

658 Washington St. (opp. Boylston), Boston.

Correspondence Solicited.

THE CONFERENCES.

[Continued from Page 5.]

of prayer, and communion, followed by the usual business. It was voted to hold the next session at South West Harbor. The pastor and people were heartily thanked for their attention and hospitality, and especially the people of the Baptist Church for the use of their edifice for evening services. Essays were then read upon the following topics: "Relation of the Gospel Ministry to Politics and Municipal Reforms," Rogers and McGraw; "The Importance of Our Conference Course of Study and Methods of Pursuing It," Campbell; "Why is Infant Baptism Practically Ignored by our Church?" D. Smith. Miss Treworgy read a most inspiring and helpful paper on "Revival Work," which was listened to with great attention, and will not soon be forgotten.

The writer leaving before the final session, is not able to report the same.

The Association was pronounced to be one of the best ever enjoyed by these brethren, and they will look forward to the next session with great interest. E. H. BOYNTON, Sec.

*Bangor District.*

*Alton.* — The chapel is progressing, and will probably be dedicated in the early spring. Rev. Geo. Moody, the pastor, is pushing it on to completion. Sanctified energy is a mighty power on all lines of church work.

*Lincoln* and *Mattawamkeag.* — The pastor, Rev. M. H. Siprelle, has had much to encourage him. Twenty-one have been baptized, 13 have been received into full membership, and the Sunday-school libraries in each place have been replenished. Four seekers were at the altar in Lincoln last Sunday evening.

*Mars Hill.* — Rev. William James, who is supplying this field, has had a wide experience, having been in the British Army seven years, spending much of that time in India and Egypt. He accompanied a yachting party on a tour of exploration in the Holy Land, while more than thirty times he has crossed the Atlantic as a sailor. Four years ago he was converted in a sailors' mission in New York, and from that time has been actively engaged in Gospel work. This soldier-sailor-preacher is hard at it in this mission field. At the opening of his campaign Rev. Norman La Marsh assisted him for two weeks, during which time fifteen or more expressed a wish to become Christians. A church was organized with 15 members and probationers, and since that time 65 young people have joined the Epworth League. The chances are that a Methodist church will be built here in the near future. CONANT.

## New Hampshire Conference.

*Concord District.*

*Haverhill* and *Piermont.* — A new spirit of enterprise appears under the leadership of the pastor, Rev. E. C. Langford. He has had but two different appointments in the Conference. In one he repaired a church and built a new one; in the other (his present pastorate) he has repaired the church and built a new vestry, 22 x 45 feet, which will be dedicated March 13, practically without debt. Thirteen have been received on probation. There has been much sickness in this vicinity. The pastor has attended fourteen funerals the present year (1895), which seems a large number for his two parishes, containing a population of about 1,800, and having two other pastors on the ground. Piermont, one of the parishes, has been considerably depleted by death and removals.

In the missionary collections Haverhill stood, last year, in the first class among the churches of the district, and intends to hold the same position this year. *Piermont*, however, may take it. The pastor gave thirty-three persons five cents each to be invested in business, the profits and capital to be turned over to the missionary fund at the end of the year. The profits have been large. Two girls received five cents each, bought eggs, borrowed a hen to hatch them, and now they have a whole brood of grown chickens for the cause. The unanimous desire is for the return of the pastor for a fifth year of service.

*Boundaries.* — By invitation of the Vermont Conference, the New Hampshire Conference at its last session appointed a commission to meet a similar commission of the Vermont Conference to consider a change of boundary proposed by the latter Conference. The commission agreed to the proposition by which all the towns bordering on the Vermont side of the Connecticut River, extending from Guildhall to the Canadian line, a distance of about forty-five miles, should be included in the New Hampshire Conference. This action, however, as taken, required to give it effect not only the concurrence of the Bishops presiding at the ensuing sessions of the two Conferences, as provided in the Discipline, but it also required the concurrence of the quarterly conferences of the churches on the territory concerned. One of the churches, anticipating this change, voted in its favor before the appointment of the commission. By request of the presiding elder that church was left to be supplied by the New Hampshire Conference, which was done to the satisfaction of the people. The presiding elder of Concord District was also requested to take charge of those churches the present year. This he did. But one of the churches having recently voted not to concur in the change, the action of the commission is void. This was the church that voted favoring the change one year ago. It is fair and pertinent to say that the quarterly conference expressed itself as pleased with the ministerial service it had received during the year. Why, then, this change of attitude on the boundary question? The influence of former pastors — especially the last outgoing pastor — had something to do with it. A State pride (wise or otherwise) that expressed itself in a strong protest against invasion by New Hampshire institutions, was especially emphasized by men not members of the church, but its supporters, who refused to contribute in the future if it were transferred to the New Hampshire Conference. So the Connecticut River will probably continue the boundary of these Conferences for the present, and we will still work side by side in brotherly love and harmony. The writer confesses that, while driving eighteen miles from one of these churches to the other on Sunday afternoon, in the teeth of a northwest wind with the thermometer at zero, he was quite willing that the boundary of the Vermont Conference should not be disturbed by this proposed change.

A meeting of the Weirs Camp-meeting Association will be held April 13, at 1 o'clock P. M., in First Church, Concord. S. C. K.

*Dover District.*

*Dover.* — Sunday, March 10, was a sad day for St. John's Church. From morning till evening a sense of personal grief was felt at all the services. On the afternoon of that day occurred the funeral of Mrs. Martha S., wife of Rev. George W. Norris, presiding elder of Dover District. There was much in this particular service to arouse holy joy. The elect lady whom all so dearly loved, and whose death is so sincerely mourned, has lived so wisely and so well and there was such triumph in her death that all felt she had most effectively demonstrated the truth of experimental Christianity. It was easy for the brethren to talk about her. Her life had been frank, pure, spotless. So the speakers found, without searching, abundance of good, helpful, inspiring things to say at her funeral, far removed from extravagant characterization, and strictly within the range of truth. Rev. D. E. Miller, of Amesbury, in extended remarks, spoke of her as the model woman and Christian, giving prominence to her honesty and simplicity of spirit, to her true sisterliness and her utter self-forgetfulness. Rev. D. J. Smith, of Newmarket, estimated her worth to the world, expressed confidence that her life must still be a real blessing, evermore speaking of the beautiful and true. Rev. George L. Collyer thought that what he knew of her as a parishioner for four years, and what he had been permitted to learn of her hidden life from lips of her sorrowing husband, had proved her to have attained true sainthood. Rev. George H. Spencer, of Somersworth, read appropriate Scriptures, and Rev. M. T. Cilley, of Raymond, led the large congregation in prayer, in which he tenderly asked for the only comfort in such sorrows for the bleeding heart of his afflicted brother in the ministry. The selections of the excellent quartet of St. John's Church were also made a blessing to those who wept. Garden St. Church, Lawrence; Baker Memorial Church, Concord; St. John's quarterly conference, Epworth League and Sunday-school; Rev. D. E. Miller; Mrs. Moulton (Mrs. Norris' landlady) and the members of her household sought to hide the sombreness of the casket by elegant and appropriate floral tributes — gifts of unfeigned love in every instance. The burial took place at Wilmot, N. H., in the village cemetery, at about high noon, Monday, Rev. J. E. Robins, of Concord, reading at her open grave, in the hearing of friends and kindred of other days, the burial service of our church; and now by the side of her mother, in the township of her birth, rests all that is mortal of a woman for whom nature did much, but grace more. Her immortal spirit has found its true abiding place — "forever with the Lord." G. L. COLLYER.

## New England Conference.

*Boston Preachers' Meeting.* — The meeting was called to order at 10.45 by President C. F. Rice. Devotional exercises were conducted by Rev. John Peterson. The bill "to permit the Norwegian System for the Sale of Intoxicating Liquors" was discussed affirmatively by Hon. J. G. Thorp, Jr., of Cambridge; negatively by Rev. C. M. Melden, of Brockton. It was an able and spirited discussion upon this important subject. The subject will be continued next week. Rev. F. A. Warfield, of Brockton, will speak in opposition to the bill, and some speaker to be announced will favor it.

*Boston South District.*

*Boston, Tremont St.* — Thursday evening, the 14th inst., a large audience assembled in this church to hear Rev. Dr. W. W. Ramsay deliver the second lecture in the Epworth League course. The subject chosen was, "Genesis and Creation." Dr. Ramsay's critical study and extended reading made him master of his subject. Possessed of his usual vigor and earnestness, he held the large audience for an hour and a half as he eloquently poured forth arguments which vindicated beyond all question of doubt the accuracy of the first chapter of the Bible. The latest results of philosophy and science were freely used as proofs of the Doctor's assertions in regard to creation, the first day, the beginning of light, and of life. A large number of persons are desirous that this lecture be published.

*Worcester, Trinity Church.* — A banquet was held in this church on Thursday evening, March 14, at which fully five hundred people were present. Rev. J. D. and Mrs. Pickles were especially honored. Dr. Pickles presided and read a poem written for the occasion that was received with enthusiastic appreciation. It was one of the most important and enjoyable social occasions known to this great church.

*Boston North District.*

*St. Paul's, Lowell.* — At the last quarterly conference of this church, Rev. G. F. Eaton, D. D., presiding, Rev. F. K. Stratton was unanimously invited to return for another year. It appeared that unusually large accessions had been made to the church and Sunday-school.

*Auburndale.* — Rev. Jesse L. Hurlbut, D. D., of New York, spent a Sunday recently with the pastor, Rev. T. W. Bishop. He spoke in the morning on, "The Story of a Letter" — the Epistle to the Philippians; addressed the Sunday-school on, "How to Study the Bible," and a union vesper service on, "Some Steps in Character Building." March 10, the Boston City Missionary and Church Extension Society presented its work morning and evening. The speakers were Everett O. Fiak, Rev. R. H. Walker and Miss Cooke. The result was a gift from the whole church of $225. The church has given handsomely to the various benevolences of the year, exceeding in some cases the apportionment several times over. March 17, Rev. Dr. S. F. Upham preached an admirable sermon which was greatly enjoyed. Bishop Vincent preaches Easter Sunday. The quarterly conference has unanimously requested the return of Mr. Bishop for the fifth year, which will be the longest pastorate by two years this church has had.

*Webster.* — At the last quarterly conference of this church, Presiding Elder Mansfield in the chair, a unanimous vote was passed heartily indorsing the pastorate of Rev. Dr. S. L. Gracey, and requesting his return for another year. The pastor said that, in view of the condition of his health, he did not consider it just to the church to serve another year. He hoped that after a year of absolute rest he might be able to resume pastoral work. Dr. Gracey has lived for four years in the semi-tropical region of southern China, as United States consul at Foochow, and the great change to New England weather, especially the severe and long-continued cold, has affected his system so as to make a change of climate necessary.

*Lunenburg.* — At the fourth quarterly conference, the pastor, Rev. J. Peterson, was unanimously invited to return for the third year with an increase of salary. The various reports manifested earnestness and success in all departments of church work. The Sunday-school has a larger and more enthusiastic membership than for many years. The Epworth League, with an active existence of only six months, has 70 members, and has been prosecuting a vigorous winter evangelistic campaign in the various out-districts of the town, reaching non-churchgoers, who are now stated attendants upon the regular church services. Three recently joined the church by letter and 7 on probation.

*Woburn.* — The tribute which Rev. G. A. Crawford, D. D., of Woburn, paid to Rev. Hugh Montgomery in his pulpit last Sunday as reported in the Boston *Herald* of Monday, was a remarkable testimony to the work of a faithful soldier of Jesus Christ. It was as felicitous as it was just.

*Boston East District.*

*East Saugus* is closing the year prosperously under the faithful labors of Rev. G. C. Osgood. Every part of the work has been cared for and he is unanimously desired for another year.

*Saugus, Dorr Memorial.* — The growth of Lynnhurst has been retarded by the hard times, but the much-needed new chapel is under way and will be ready for use soon after Conference. Rev. W. W. Baldwin, pastor of Trinity Church, Lynn, also has charge of this young society.

*Malden, Faulkner Church.* — This society, though but a little more than two years old, is sure to hold a good rank as it pushes the work in its important locality. Rev. H. P. Rankin, having wrought in the field before and since the organization of the society for a period of five years, thinks it best to remove and will make glad some other people.

*Gloucester, Riverdale.* — Rev. G. O. Crosby closes three years of earnest work with this people and has general testimony borne to his worth and ability. Many say no better preacher ever supplied the pulpit.

*Everett.* — Rev. H. L. Wriston approaches Conference with a net gain of 80 members in full connection, a good list of probationers, and other evidences of improvement.

*Chelsea, Walnut Street.* — Many will be glad that this society has not sold its church property. Rev. Dr. T. C. Watkins has done exceptional service, but has reached the time limit. This will leave a fine opportunity for the "best man in the Conference" — if he is fortunate enough to be chosen to meet it.

*Lynn, Boston Street.* — The fourth quarterly conference of this important charge unanimously and enthusiastically requested the return of Rev. Dr. W. H. Thomas for another year.

*East Boston, Meridian Street.* — All reports from this station indicate marked success. The Sunday-school is one of largest in the Conference; the Sunday congregations are large, and there have been constant accessions to the society. The treasurer reports the finances in as good condition as any time for ten years. Rev. L. W. Staples, the pastor, is giving a series of five sermons on "My Bible," examining it closely and reverently in the light of historic fact. He has been unanimously invited to return.

*Gloucester, Bay View.* — For several years a local depression in business has seriously affected this charge. Rev. M. G. Prescott has supplied it

[Continued on Page 16.]

ARMSTRONG & McKELVY Pittsburgh
ANCHOR, Cincinnati.
ATLANTIC, New York.
BEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO. Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

Customers

are attracted and their trade held by dealers and painters who know their business. Neither can afford to be ignorant. They know these brands of White Lead (see list) are genuine, and reputable dealers sell and practical painters everywhere use and recommend them.

For colors, use the National Lead Co.'s Pure White Lead tinting colors. No trouble to make or match a shade of color. For pamphlet and color-card—sent free—address

NATIONAL LEAD CO.,
1 Broadway, New York.

WEAK NERVES EPIDEMIC.

Weak Nerves will Surely Break You Down.

Nerves are the Very Foundation of Strength and Endurance.

If Your Nerves are Weak, Lose No Time in Getting them Strong.

You are growing older every day, and if you do not wish the unpitying years as they roll on their relentless way, to rob you of your hopes and joys, your pleasures, your ambitions, your very strength and energies, keep your nerves strong and vigorous.

It is the nerves which soonest wear out. You thoughtlessly use them up in work, pleasure or dissipation, and suddenly wake to find yourself broken-down — that only your body remains, bereft of strength, energy and power, a mere wreck of what you were and with only dreariness, pain, weakness, and discontent your future portion. Then you realize the immeasurable depth of bitterness in Longfellow's lines: —

"Oh, sudden thrills of fire and frost!
The world is bright while ye remain,
And dark and dead when ye are lost."

Health, hope, happiness — everything is dependent upon strong and vigorous nerves. It is weak nerves which give to the young fits, convulsions, hysteria, St. Vitus' dance, and the myriad nervous affections of youth. It is weak nerves which make women constantly tired, irritable, nervous, dispirited, dragged out and miserable. It is weak nerves which conquer men in their struggle for mastery in the world, which render them nerveless, strengthless, powerless, with dull-feeling head, shaking, shattered and unsteady nerves, without appetite or good digestion, enfeebled from sleepless nights and wretched and discouraged from trying days. It is weak nerves which make age a curse instead of a blessing — a body a casket from which every power and energy has fled, leaving only weakness, despair and utter weariness.

If there is any advice which, above another, should sink into the heart, it is the admonition to keep your nerves strong. Hence, the words of Mrs. Eliza E. Clements, of 126 Bright St., Indianapolis, Ind., should have weight with every one.

"I was afflicted for six years with nervous debility. I could not sleep nights, and I was in a terrible condition. I had heart trouble, and it beat so hard I thought I should die. I was in constant misery and could do no work.

"I had heard much talk about the wonders of Dr. Greene's Nervura blood and nerve remedy, and now made up my mind to take it. I had given myself up for lost, but began to improve immediately under the use of this marvelous medicine.

MRS. ELIZA E. CLEMENTS.

"It has made me sound and well. I can work all day and not get tired. My heart disease is entirely cured, and my nerves are strong and under perfect control.

"I feel it my duty to tell suffering humanity what Dr. Greene's Nervura blood and nerve remedy has done for me, and what it will surely do for them. I am thankful that Dr. Greene has given such a valuable medicine to a suffering world."

If you would be well and strong, with vigorous nerves full of the vim and energy of youth, use Dr. Greene's Nervura blood and nerve remedy. At this season of the year you should take it, by all means, as it is the best spring tonic and invigorator you can possibly use.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that this medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

MINISTERS'

PULPIT SUITS.

Made of the best goods. Cut to fit. Trimmed and finished in the best manner at lowest prices. Special inducements to clergymen. Can furnish best of reference from present patrons.

SPECIALTY CLOTHING CO.,

I. A. WHORF, Director, 725 Washington St., Boston

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys" —free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

**To Rent.** Tenement of four or five rooms, lower floor. House new, not far from Wesleyan Academy. Address,
Box 143. A. E., Wilbraham, Mass.

## PRANG'S EASTER Publications.

**"Deep-Blue Violets."** By KATHERINE L. CONNOR "Even now what affection the Violet awakes." Artistic illustrations of English Violets in full colors, with quotations from the poets. Daintily fastened with ribbon to a cover design of Violets. Size 6 ¼ x 9 ¼. Boxed. 50c.

**"The Shadow of the Angel."** By REV. ERNEST WARBURTON SHURTLEFF. A beautifully illustrated booklet of verse, daintily bound in white and gold, with panelled figure of angel in full colors on front cover. Size 6 ¼ x 8. Boxed. 75c.

Any hope that illumines the pathway of Death, or brightens the look of trust in the face of Life, is sure to receive the eager attention of humanity. Such a hope is found in the Scriptural doctrine of Guardian Angels which is the theme treated in the above, and pictures the ministering spirits of consolation in the ways of earthly sorrow.

The subject matter is based wholly upon the foundations of Christian faith the author being a young clergyman whose poems have appeared frequently in recent years in various magazines and periodicals.

For sale by all dealers, or sent post-paid by the publishers, on receipt of price

L. PRANG & CO.,
Fine Art Publishers,
286 Roxbury Street,
NEW YORK BRANCH: Boston, Mass.
43-47 E. 10th St., near Broadway.
BOSTON SALESROOM:
646 Washington St.

## Church Register.

### HERALD CALENDAR.

Reception to Bishop Merrill, at Cadet Armory Hall, Salem, evening, April 3
Maine Chautauqua Union Assembly, at Fryeburg, July 23-Aug. 16

| CONFERENCE. | PLACE. | TIME. | BISHOP. |
|---|---|---|---|
| New England, | Salem, Mass., | April | 3, Merrill. |
| N. E. Southern, | Providence, R. I., | " | 3, Walden. |
| New York, | Kingston, N. Y., | " | 3, Newman. |
| New York East, | Stamford, Conn., | " | 3, Warren. |
| New Hampshire, | Concord, N. H., | " | 10, Merrill. |
| Vermont, | Waterbury, Vt., | " | 10, Foss. |
| Northern N. Y., | Herkimer, N. Y., | " | 17, Mallalieu. |
| Troy, | Saratoga Sp'gs, N. Y., | " | 17, Walden. |
| Maine, | Saco, Me., | May | 3, Bowman. |
| East Maine, | Bucksport, Me., | " | 8, Bowman. |

NOTICE. — The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Episcopal Church will be held at the Wesleyan Association Committee Room, 36 Bromfield St., on Monday afternoon, March 25, at 2.30 o'clock, for the election of officers and corporators for the ensuing year, and the transaction of such other business as may properly come before the meeting. ALONZO R. WEED, Sec.

### QUARTERLY MEETINGS.

DOVER DISTRICT — FOURTH QUARTER.

(Amended Plan.)

MARCH.

Chester, 16, eve, and 17, afternoon. North Wakefield & East Wolfboro', 23,
Auburn, 17, a m, and 18, p m. Tuftonboro', 24, eve.
P. E.'s Meeting, 19. Wolfboro' Junc., 27, eve.
Lawrence, St. Paul's, 20, eve. Rochester, 30.
Smithtown, 21, eve. E. Rochester, 29.
Somersworth, 23, eve, and 24. Dover, 31.

APRIL.

Portsmouth, 1, eve. South Newmarket, 5, eve.
Newmarket, 4, eve. Fremont, 7.

G. W. NORRIS, P. E.

### Money Letters from March 11 to 18.

E A Albee, L H Arey, J W Baer, Julia A Benn, A M Bradbury, Mrs E B Bartlett, Mrs Sarah Brown, H C Bridgham, Mrs A B Carter, Mary L Calef, S M Chamberlain, P S Chants, L Daniel, J Donald, W F Davis, L Dodd, Alex. Earle, Mrs T A Flandrews, C P Flanders, Dr F Fogg, Ira Frye, Miss L M Foss, Grand Ligne Mission, Mrs J Gill, Mrs M J Graves, E H Gregory, F H Haynes, Mrs G Heath, W E Huntoon, C I Hood & Co., H N Haskell, J Hubbard, D Hickey, B E Heilman, H W Lord, A J Lockhart, P Z Musgrave, R S Moore, A W Mills, L G March, Mrs A O Mitchell, Mrs G Millard, Nellie V Osgood, W W Phipps, L W Prescott, Miss N Pinkerton, M S Phillips, G P Rowell & Co., Miss A M Rand, Mrs J B Rand, H D Robinson, J H Sherman, C D Shedd, W S Smithers, Nelson Smith, James Thurston, The Ohio Chemical Co's, The Edwin Alden Co., The Proctor & Collier Co., E W Virgin, C B Willis, W Wiggin, C H Walter, S Winter.

N. E. SOUTHERN CONFERENCE — EPWORTH LEAGUE ANNIVERSARY. — The Epworth League anniversary of the New England Southern Conference will occur in Chestnut Street Church, Providence, R. I., on Tuesday evening, April 2, at 7.30 o'clock. Bishop J. M. Walden, D. D., LL. D., will give the annual address.
O. W. SCOTT, Conference President.

ENTERTAINMENT AT EAST MAINE CONFERENCE. — All persons entitled to free entertainment are requested to notify me before the 19th of April. Children ABSOLUTELY excluded from the list. Brethren coming by team mention the fact. Entertainment at reduced rates for visiting friends at hotels.
Bucksport, Me. E. H. BOYNTON.

W. H. M. S. — A District meeting of the Eastern Division, Boston District, is to be held Wednesday, March 27, at Bethany M. E. Church, Roslindale. It will be an all-day meeting — the morning devoted to reports from Auxiliaries. The afternoon will be occupied by interesting speakers. Basket luncheon; tea and coffee provided by ladies of the church.
M. E. WHITE, District Sec'y.

## Marriages.

WALACE — MOORE — In Cushing, Me., at the parsonage, by Rev. Geo. J. Palmer, Ellsworth H. Walace, of Friendship, Me., and Ada M. Moore, of C.

IRISH — NEWCOMB — In Gorham, Me., March 16, at the North Street parsonage, by Rev. E. W. Kennison, John M. Irish and Mabel Newcomb, both of G.

WHITEHOUSE — GETCHELL — In Riverside, Me., March 14, by Rev. Wm. C. Baker, Forest Burton Whitehouse, of South Vassalboro', and Gertrude Frances Getchell, of R.

HUTCHINSON — MABRY — In Bethel, Me., March 16, by Rev. B. Franklin Pickett, Wm. H. Hutchinson and Belle P. Mabry, all of B.

COBURN — SANBORN — Also, by the same, same date, Melvin S. Coburn and Mrs. Sophronia Sanborn, all of B.

N. E. CONFERENCE. — Candidates for local deacon's orders will please meet the committee of examination in the vestry of the Lafayette St. Church, Salem, on Tuesday morning, April 2, at 10 o'clock.
GEO. A. CRAWFORD, Chairman of Com.

N. E. CONFERENCE. — The committee and class of the fourth year are requested to meet at 9.30 a. m., on Tuesday, April 2, in class-room No. 1 of the Lafayette St. M. E. Church, Salem. W. J. HEATH.

N. H. CONFERENCE — NOTICE. — Ministers wishing their wives to accompany them to Conference will inform us at once. We cannot entertain laymen and children. Superannuates and supplies will please inform us if they are coming. G. M. CURL.

N. E. CONFERENCE — CLASS OF THIRD YEAR. — The class to be examined in the studies of the third year will meet the Committee in the Pastor's Room, in Lafayette St. M. E. Church, Salem, Mass., at 1.30 p. m., Tuesday, April 2. Let all who wish to take this examination be present at that time, promptly.
A. H. HERRICK.

NEW ENGLAND CONFERENCE — R. R. NOTICE. — Rates to Salem and return have been arranged, as follows: Northampton, $3.65. Belchertown, $3.15. Ware, $2.75. Oakdale, $1.75. Clinton, $1.95. Hudson, $1.35. So. Sudbury, $1.10. Waltham, $1. Boston, 65c. Everett, 55c. Revere, 45c. Essex, 50c. Rockport, 80c. Newburyport, 85c. Groveland, via Georgetown and Danvers, 80c. Haverhill, Mass., via Georgetown and Danvers, $1. No. Andover, 80c. Ballardvale, via North Andover, $1. Melrose, via South Reading Branch, 55c. Stoneham, via Boston, $1. Reading, 55c. Wilmington, via Wilmington Junction, 85c. Graniteville, via Lowell, $1.55. Winchester, via Boston, $1. Worcester, via Oakdale and Boston, $3.10. Chicopee, via Northampton, Oakdale and Boston, $4.05. Amherst, Mass., $3.40. Bondsville, $3. Barre, $2.35, Hadley, $3.50. Berlin, $1.45. Rockbottom, $1.30. Weston, $1. Lynn, 25c. E. Somerville, 60c. Chelsea, 45c. Saugus 40c. Gloucester, 60c. Ipswich, 55c. Byfield, via Georgetown and Danvers, 80c. Bradford, Mass., via Georgetown and Danvers, $1. South Lawrence, via North Andover, 85c. Middleton, 40c. Malden, 60c. Medford, via Boston, 55c. Wakefield Centre, 40c. Topsfield, via Danvers and Salem, 45c. Lowell, Midd. and Merk., $1. West Chelmsford, via Lowell, $1. Woburn, via Boston, $1. Springfield, via Northampton, Oakdale and Boston, $4.15. Holyoke, via Northampton, Oakdale and Boston, $3.90. Tickets good going from April 1 to 3; returning, until April 10. F. WILLCOMB, for Com.

NOTICE TO THE PREACHERS OF NEW ENGLAND CONFERENCE. — All money for the W. F. M. S. must be received by Miss Alice G. Sumner, Milton, Mass., before March 27, in order to be credited in the Minutes. Her voucher will be received at Conference, and no other. Auxiliaries and pastors need send no vouchers either to her or to Conference.
Mrs. D. STEELE,
N. E. Conf. Sec'y for W. F. M. S.

TO MY FRIENDS. — So many dear friends, both lay and clerical, have sent notes of sympathy since my soul's mate went to live with Jesus, that I must ask the privilege of acknowledging them all in ZION'S HERALD, and only beg leave to assure them that while the storm is heavy and came up so suddenly, the anchor holds. All is safe. G. W. NORRIS.

## Kent's Hill Club.

ON March 14, the Kent's Hill Club held its annual banquet at the United States Hotel in this city.

The old Seminary was represented by a large company of her sons and daughters who have made their homes in Boston and vicinity. Almost every class from within the thirties furnished one member or more to renew the memories of other days and sing the praises of this grand old school. Rev. S. S. Cummings, now and for so long a time connected with the Home for Little Wanderers, was the earliest student of those present. Several others were able to date their student life nearly as far back. Men and women well known in social and business circles rendered the occasion a notable one. Dr. Gallagher, president, and Mrs. W. F. Morse, for many years a teacher of music, were invited guests.

The company gathered at 6.30 P. M., and, after an hour spent in pleasant social intercourse, adjourned to the banquet hall. When the dinner was served, Mr. Charles R. Magee, president of the Club, in a cordial and happy address, welcomed the members. He then introduced the speakers of the evening — Rev. S. S. Cummings, Rev. C. A. Littlefield, F. G. Butler, H. L. Shepherd, E. F. Lawson, ex-Pres. C. B. Fillebrown, Revs. L. W. Staples and John H. Pillsbury. Dr. Gallagher spoke for the school. Mr. Magee read a letter of greeting from Mrs. Torsey, expressive of warm affection for the students with whom her own life as well as that of her husband was so closely associated.

The officers elected for the coming year are: President, L. M. Powers; vice-president, Mrs. I. W. Noyes; secretary and treasurer, F. G. Butler.

Among those present were: Elisha Chenery, Mrs. Harriet Chenery, Mrs. J. H. Smith, Mrs. E. K. Greene, Frank G. Butler, Miss Nellie L. Butler, Henry E. Greene, Mrs. M. M. Bailey, Edgar S. Furnel, Frank M. Horr, I. S. Horr, W. H. Fletcher, Henry R. Nash, Fred C. Hanscom, Dr. A. W. Hobart, A. B. Cole, M. E. Snow, Burton Longley, Dr. Chas. W. Gallagher, Mrs. W. F. Morse, Chas. R. Magee, Mr. and Mrs. J. T. Spofford, Rev. and Mrs. R. L. Greene, Mrs. E. F. Lawson, Rev. C. A. Littlefield, Miss Flora I. W. Noyes, Mrs. J. W. Littlefield, Rev. and Mrs. J. H. Pillsbury, Levi W. Staples, Frank P. Westcott, Miss E. J. Harwood, Miss Lelia Rous, Edwin T. Wilder, Mrs. S. W. Wilder, Wm. P. Burpee, W. M. Pennell, W. Franklin Burnham, A. O. MacLellan, Mabel A. Gordon, H. L. Butler, Miss Addie E. Butler, Miss Alice Ethel Gordon, Mrs. C. S. McFarland, C. E. Gleason, Miss Clara Randall, Wm. Wood, John C. Carson, Dr. N. A. Springer, Mrs. Josie Stahl, Grace M. Wyman, Nellie A. Reynolds, Maude M. Wyman, Katherine A. Stevens, Mrs. C. Fred King, J. H. Sherman, Mrs. Ellen O. Sherman, Myrtle E. Robinson, Lillian L. Carr, W. L. Jackson, Mrs. Irving O. Palmer, Mrs. C. S. Adams.

## A New Church Edifice Needed in Foochow, China.

Bishop W. X. Ninde.

IN this important city, where the first congregation in China was organized, we have been using for years as our principal church a building erected in the early history of the mission, and which is now entirely inadequate to meet the needs of the people. At present it barely accommodates the membership on ordinary occasions, while at quarterly meetings and other special services many are obliged to stand outside the doors and windows. There is a growing interest in the community in our Christian services, and many more than formerly would gladly attend regularly if they could find seats. Our Christian schools are rapidly gaining favor, and the number of students will largely increase from year to year. It is believed they will have a hundred and fifty more next year than this. Besides these, it is expected that an addition of several hundred boys from the promising day schools established by Mr. Miner will need to be provided for. There is little doubt that a regular congregation of more than a thousand people would gladly listen to the Gospel in this place if accommodations were provided for them, and the number would rapidly increase.

Our cause at this historic centre of our work imperatively requires a new building with a seating capacity for 1,800 or 2,000 people, and with all the modern appointments for Sunday-school and other uses. Like all our mission churches, the local congregation is poor; yet on one of the evenings of Conference week about $1,800 gold value were raised toward the enterprise. To secure additional ground and complete the church, $2,500 more will be needed. We shall then have a building which will answer for years to come and be worthy of our cause in southern China. It will occupy a fine site on the island where the edifice of the Anglo-Chinese College and the Mission residences are located, directly overlooking the Min with its "Bridge of Ten Thousand Ages" — a conspicuous landmark for all ascending or descending the river.

There is no doubt that a great revival wave is sweeping over southern China. As never before the people seem ready to welcome the missionaries and "the doctrine." Now as never before there should be a liberal response to China's appeal for help.

Any contribution towards the new church in Foochow, may be sent to Rev. J. H. Worley, Foochow, China, or Rev. A. B. Leonard, D. D., 150 Fifth Avenue, New York. Rev. J. H. Worley agrees to send a Chinese idol and a photograph of the church to any person giving $25 or more.

## L. P. HOLLANDER & CO.

GRAND EXHIBITION OF
Spring and Summer High Novelties
—IN—
FOREIGN DRESS GOODS.

Popular Lines, 75 cts., $1.00, $1.25, $1.50 and $1.75.

GRAND Assortment of **GLACE SILKS**

in beautiful designs of Stripes, Plaids, and Chene Figures, from 75 cts. to $2.50.

WASH FABRICS, MUSLINS, PIQUES AND CHALLIES

at lowest market prices. Entirely new effects in

BLACK AND COLORED CREPONS,

and a fine variety of ALL SILK FIGURED GRENADINES, much in favor for the coming season.

SAMPLES SENT ON APPLICATION.

202 to 212 Boylston Street and Park Square, Boston.

## Joel Goldthwait & CO.

Have just received for

**Spring Sales**

An elegant line of
Oriental Carpets and Rugs,
English Art Squares,
Kidderminster Carpets.

Also a fine line of
Canton Matting.
Excellent quality, both Plain and Fancy.

A great variety of
**Rugs and Mats**
Which will be offered at a very Low Price.

163 to 169 Washington St.,
BOSTON.

GRATEFUL — COMFORTING.

## EPPS'S COCOA

BREAKFAST AND SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." — *Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Ltd., Homœopathic Chemists, London, England.

## DR. HUBBARD'S

*VEGETABLE*
Trade Mark
*GERMICIDE.*

The only remedy known that will positively cure DIPHTHERIA, Bronchitis, Tonsilitis, Asthma, Catarrh, La Grippe, and every kind of sore throat.

For Scarlet Fever, Measles, and all contagious diseases it has no equal. Indispensable in every household. Also to the Tourist and Traveling Public.

For sale by all Druggists or

J. HUBBARD & CO.,
19 Franklin Ave., Boston, Mass.
Send for Circulars, Testimonials, etc.

History for Ready Reference
—and—
Topical Reading,

By J. N. LARNED, ex-Pres't Am. Library Ass'n. Giving History on all Topics in the Exact Words of the Historians Themselves.

"The most useful work of the kind which is known to me." *Marcus D. Buell, D. D., Dean of School of Theology, Boston University.*

"An unlocked treasury of history." — *Pres. Fiske, Albion College.*

"The almost incomparable usefulness of this book." — *Albert Shaw.*

"The most interesting encyclopædia that I believe has appeared." — *Prof. Bonds, Chicago University.*

"A large part of the most precious historical treasures." — *Dr. W. T. Harris, U. S. Commissioner of Education.*

"Unique, scholarly, complete, it is one of the most useful and charming books of the age. *Samuel F. Upham, D. D., LL. D., Drew Theological Seminary.*

"It gives far more of the fruits of original research and the first-hand judgments of leading thinkers than any other book I know of." — *Forrest Morgan, Hartford, Ct.*

"It supplies what no encyclopædia known to me can give. — *Melvin Chamberlain.*

"I believe it will prove one of the most valuable reference books in existence." — *John Fiske.*

"This book is a downright royal road to learning." — *Sidney S. Rider, Providence, R. I.*

"The historic maps are superior in study and engraving to any hitherto published in our country." — *Pres C. D. Harbranft, Hartford, Ct.*

Sold only by subscription. Agents wanted.

C. A. Nichols Co., Publisher, Springfield, Mass.
CHARLES JACOBUS, Gen'l Agent,
36 Bromfield St., Boston, Mass.

## Our Book Table.

The American Commonwealth. By James Bryce. In two volumes. Third Edition, Completely Revised Throughout, with Additional Chapters. New York: Macmillan & Company. Price, $4.

Mr. Bryce has produced a master book on America. He has photographed the Republic, with its institutions and people, as it now exists. This third edition takes everything down to date. The work has been revised throughout; the difficult or controverted points have been reconsidered; the constitutional changes in the States since 1889 have been indicated; and the population is given from the census returns of 1890. A few of the chapters have been slightly abridged, while large additions have been made to others, especially in the third and fifth parts. In the fifth part four new chapters have been added, which were in the original plan and left out for want of space. In his continuous study of the nation the author has availed himself of every accessible source of information. Master of the facts in the case, he has exhibited great care and good judgment in their arrangement and exposition.

"The American Commonwealth" suggests comparison with Alexis de Tocqueville's "Democracy in America." The two works are alike, yet quite unlike. Alike in their main subject and in the purpose to set forth the features of the Western Republic, they are quite unlike in their methods and accomplishments. The central thought with De Tocqueville was democracy as the source of American greatness and glory. He writes with the glow of the enthusiast. His book contains a series of speculations on the inherent virtues of democracy, with illustrations from American history. On the other hand, Mr. Bryce has avoided the deductive method and presented simply the facts in the case, arranging and connecting them as best he could and allowing them to speak for themselves. The conclusions are those of the reader himself, drawn from the recorded instances. The author is shy of theories; a good many of his own made on his first visit were dropped, on his return, into the Atlantic. America has many things besides democracy, and he aims to give completeness to his picture of the totality of American institutions. To give the Republic as it really is, is his purpose.

The range of the book is as wide as the interests of the Republic. The first volume is concerned with the structure of the national and state governments; it gives an account of the Presidency, the houses of Congress, the courts, the legislatures of the States, and the various subordinate political organizations. The second volume devotes more than twenty chapters to the organization, growth and operation of the various parties. Then follow several chapters on phases of public opinion in America and the rings and factions in control of great cities. The sixth and closing part contains a clear and admirable account of the social institutions of the country, such as the bar, the bench, the clergy, the church, and literary institutions.

The matter which surprises the reader at every page is the fulness and accuracy of the author's information in regard to minute and remote details. He knows every part of the Republic; facts not familiar to most natives have been sought out; and his judgments are in most cases rendered with great good sense and candor. He seems to have no preconceived notions which hinder a proper appreciation of the facts which have been laboriously collected in his volumes. So broad and accurate a gage of America had never before been furnished. The judicial sense in the author is very strong — a point in which he differs widely from most Englishmen who have written on American institutions. He strives to appreciate, at their true value, both the people and their social and political arrangements.

While the author declines to assume the *rôle* of prophet, he does not close without making such a forecast as the facts will warrant. De Tocqueville was convinced that the federal government was weakening and that the States would gradually absorb all power. Mr. Bryce takes a different view. Steam, electricity, the post-office, and the relations of Eastern capital to Western wants, are constantly tending to strengthen the bonds of the general government. These facts are all centralizing tendencies. The war instead of destroying lifted the central government into importance. Though he does not fail to see fog-banks ahead, he believes the ship will in the end sail out into open seas and perpetual sunlight. The people will require better men for rule and will prosecute with more and more vigor the war against rings and in favor of civil service. The opening of the West and inventions have caused an industrial leap; great fortunes have been piled, and the poor lands of the East have been exchanged for the better ones of the West. Time will tend to restore the balance; and meantime out of the diverse emigrants will emerge a strictly American type of men who will give strength to the country.

The Ministry of the Spirit. By A. J. Gordon, D. D. American Baptist Publication Society: 1420 Chestnut St., Philadelphia. Price, $1.

According to Joseph Cook, Dr. Gordon was at once a philosopher and a mystic. He had a deep insight into truth, especially spiritual truth. He read between the lines and below the surface. In the Biblical teachings concerning the Holy Spirit he was a specialist. With him the doctrine of the Spirit was not a mere theory; his whole life and ministry were inspired by it. As a man of the Spirit, he was admirably qualified to expound the Bible teaching concerning the third person of the Trinity. The present volume, issued from the press a few days before his death, was his crowning effort in that direction. It is a precious volume, and will be valued not only by those who knew him personally, but by all interested in the subject. It will take rank as one of the best treatises on the Holy Spirit, at once rich in thought, suggestive and devout.

A Sketch of the Life of Rev. Joseph Hardy Neesima, LL. D. By Rev. J. D. Davis, D. D. Fleming H. Revell Company: New York. Price, $1.

The story of Neesima, told in this book, is at once marvelous and instructive. Born in Tokyo so late as 1843, he became a leader in creating the New Japan. He came to America in 1864, was thoroughly educated in our institutions, and, in 1874, returned to his native country to become the founder of the first Christian college in the empire. The Doshisha University at Kyoto, of which he was the first president, stands as his noble and enduring monument. We have already had sketches of his life and work. Miss Phebe Fuller McKeen, one of his Sabbath-school teachers, published notices of him, and his "Life and Letters" was prepared by Professor A. S. Hardy and published by Houghton, Mifflin & Co., of Boston. Since his death in 1890 it has seemed desirable to give some fuller account of the life and work of this remarkable man. The proper person to perform the new task seemed to be Dr. Davis, professor of theology in the university Dr. Neesima founded. The biographer has availed himself of all accessible sources, published and unpublished, and has produced a volume of deep interest.

A Farm-House Cobweb. A Novel. By Emory J. Haynes. New York: Harper & Brothers. Price, $1.25.

The attraction of this volume is found largely in its delightful touches of New England life. Of the Vermont hills no one can ever become weary. The scenery, the people, the types of social life, are a sort of inexhaustible resource. The old farm life can never come back save in the web of this story-teller. Those scenes and manners, just fading from the view of the present generation, on the farm and in the agricultural hamlet, with its little church, religious service and singing-school, come out in this story by Dr. Haynes. Our New England sketchers have, for the most part, delighted to keep near the seaboard; in this story we are transferred to a region even more remarkable among the hills of Vermont.

Life Songs. By Theron Brown. Boston: Lee & Shepard. Price, $1.

This volume of 236 pages contains a large number of brief poems on a variety of subjects. There are poems of the months, of memory, and of affection. There are also rhymes on religion and war, and on academic and miscellaneous occasions. Some spirited martial strains occur, and many of the religious poems reveal tenderness and pathos. "The Closed Gentian" and "The Wild Strawberry" afford delightful touches of nature. None of the poems are so long as to weary the reader, and the variety of topic maintains perpetual interest.

The Ralstons. By F. Marion Crawford. Two volumes. New York: Macmillan & Company. Price, $1.

Mr. Crawford is one of the cleverest of our novelists. He knows how to tell a story, and he usually knows what story is worth telling. In "Katherine Lauderdale" he struck a rich vein and continues to work it in "The Ralstons," making more interesting draughts upon the old family traditions. Both stories are located in New York and deal with the large new wealth of the great city. New wealth possesses simply the attraction which money can give; taste, refinement, the glitter of fashion, can come only with time and the continued possession of wealth. The story is wonderfully well told. The characters are distinctly drawn, the dialogue is natural and easy, and the pictures of life in the metropolis are vivid and impressive.

## Magazines.

— The *Westminster Review* for February has nine contributions. E. G. Taylor leads in "Intellectual Liberty and the Blasphemy Laws." "Betting and Gambling;" "Historical Lessons from American Archæology;" "Free Thought and Agnosticism;" and "The Actualities of Liberty," are other titles. (Leonard Scott Pub. Co.: New York.)

— The *Biblical World* for February presents a good table of contents. The editor leads in "The Uniqueness of the Old Testament History"—an able and suggestive article. Prof. Stevens has a second paper on "The Teaching of Jesus," and Prof. Brown on "The Interpretation of the Old Testament as Affected by Modern Scholarship." The various editorial notes are always rich in suggestion and inspiration. (The University of Chicago Press.)

— The *American Antiquarian* and *Oriental Journal* for January contains a good list of articles. W. W. Tooker leads in "Discovery of Chaunus Temoatan in 1586." "American Anthropology," "Comparison of the Effigy Builders with the Modern Indians," and "The Origin of the Indians," follow in order. (17 Wabash Avenue, Chicago.)

— *St. Nicholas* for March opens with the portrait of a child engraved by T. Johnson from a painting by J. W. Alexander. Kipling has a new jungle story, "The King's Anchus;" Brander Matthews contributes an article on Nathaniel Hawthorne. "The Brownies Through the Union," "The Little Man Mercury," "A Boy of the First Empire," and "Br'er Rabbit and His Family," follow, making an admirable number for the amusement and instruction of the little people. (Century Company: New York.)

— The *Missionary Review of the World* for March has, in its departments, editorial and contributed, many good things. "The Departure of Rev. Adoniram Judson Gordon, D. D.," "The World-wide Mission and Ministry of Charles H. Spurgeon," "The American Missionary Association," "The Growth of the Leading American Missionary Societies," and "Mexico as a Mission Field," are among the titles to contributed articles. (Funk & Wagnalls: New York.)

— *Music* for March contains its usual amount of excellent matter on the musical art. Egbert Swayne leads in an article on "Boston Music in 1851 and 1852." Helen A. Clarke considers "The Nature of Music, and the Question of Women in Music." "The Story of a Genius;" "Beethoven's Note Book of 1803;" "Of Songs and Singing;" and "A Modern Master in Leipsic," are among the other titles. (Music Magazine Publishing Company: Chicago.)

— The *New World* for March contains a list of solid and able articles. The subjects are studied from the standpoint of the critical school. Prof. C. C. Everett leads in a learned article on the spectral lineage of "The Devil." Prof. Maurice Bloomfield, of Johns Hopkins, contributes a substantial and valuable article on "Race-Prejudice." The author's treatment is world-wide in its sweep. T. T. Munger has a bright and suggestive article on the late Oliver Wendell Holmes. L. H. Mills, of Oxford, England, furnishes from the cuneiform inscriptions and traditions an account of "The God of Zoroaster." Allan Menzies endeavors to ascertain "The Truth of the Christian Religion." Henry G. Spaulding has a delightful article on "The Preaching of Phillips Brooks." (Houghton, Mifflin & Company: Boston.)


Quickens
The Appetite
Makes the
Weak Strong.

AYER'S
THE ONLY GOLD MEDAL
Sarsaparilla
Has Cured
Others
And Will Cure You.

Ayer's Cherry Pectoral for Coughs.

Dr. Lighthill
Can be consulted at his office
543 Boylston Street,
(HOTEL CLUNY)
— ON —
CONSUMPTION,
Throat Affections, Asthma, Catarrh & Deafness
PILES
Cured in a few weeks' time by Dr. LIGHTHILL'S special method of absorption, without pain, detention from business or surgical operation. Fistula, Ulcers, Fissures and all other rectal diseases treated with equal success
Hours: 8 to 12 and 4 to 3. Sunday, from 12 to 2.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, — Fort Wayne, Ind. —

A Positive cure for Coughs, Bronchitis and all affections of the Throat, Lungs and Chest.

Adamson's
Botanic
Cough Balsam

It loosens the cough, clears the lungs, allays irritation and leaves the organs sound and well.

Prices, 35 and 75 cents a bottle.
Sold by all Druggists.

A CHAUTAUQUA OIL HEATER OR A CHAUTAUQUA DESK FREE WITH A COMBINATION BOX OF "SWEET HOME SOAP" FOR $10.00 THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

MENEELY BELL COMPANY
CLINTON H. MENEELY, General Manager,
Troy, N.Y., & New York City,
Manufacture Bells of Superior Quality.

Foundry Established in 1790 by PAUL REVERE.
BELLS and CHIMES of Copper and Tin.
BLAKE BELL CO.,
Boston, Mass.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World.
PUREST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, O.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Prices, terms etc. on application free.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELLS.
MENEELY & CO. WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE.

AARON R. GAY & CO.,
Stationers and Bank Book Manufacturers.
ACCOUNT BOOKS
Of any desired pattern made to order.
122 State St., Boston, Mass

Pure Blood

Is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

The best remedy for all blood diseases is found in Hood's Sarsaparilla.

Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

No remedy has ever had so marked success, or won such enormous sales.

Scrofula in its severest forms yields to its potent powers, blood poisoning and salt rheum and many other diseases are permanently cured by it. For a general Spring Medicine to remove those impurities which have accumulated during the winter, or to overcome That Tired Feeling, nothing equals

"I wish to say that 3 years ago we had a beautiful boy born to us. At the age of 11 months he breathed his last, a victim to impure blood. On Aug. 4, 1891, another boy was born, who at the age of two months became afflicted with the same disease. We believed the trouble was constitutional, and not common sore mouth. I procured a bottle of Hood's Sarsaparilla and commenced to give it regularly to both mother and baby. Improvement began at once. We have succeed in eradicating the scrofulous blood from the system and today we are blessed with a nice, fat baby boy, 18 months old — the very
Picture of Health,
all life and full of mischief — thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." REV. J. M. PATE, Brookline Station, Missouri.

HOOD'S
Sarsaparilla

## Obituaries.

*Merrill.* — Rev. David Kilburn Merrill died at his home in West Somerville, Dec. 29, 1894. Seventy-four years ago he was born in a Methodist parsonage in Lyman, N. H.

His father, Rev. Joseph A. Merrill, was a leading member of the New England Conference and a tower of strength throughout the Methodist Episcopal Church. His family consisted of six sons and four daughters, two of whom married Methodist ministers. Two of the sons became eminent lawyers, and three entered the New England Conference.

David, who was the youngest of the brothers, early entered Wesleyan Academy at Wilbraham, where he fitted for college. While there he studied medicine under Dr. Jesse Rice, president of the Hampden Medical Association, and subsequently attended medical lectures at Harvard University. Meanwhile, he became conscious of a call to preach, and promptly responding, joined the New England Conference on probation in 1842. Four years later he was ordained elder by Bishop Waugh in the class with B. K. Peirce, Loranus Crowell and Richard S. Rust.

The following were his appointments in their order: North Reading, East Boston, Salem, Winchendon, West Royalston, Dudley and Charlton, Rutland, Charlemont, East Longmeadow, Monson, Clinton, East Cambridge, Waltham, Shelburne Falls, South Hadley Falls, Blandford, Marlboro, Winthrop, Cambridge (North Avenue), Framingham, Bond's Village.

To all these charges he went with good cheer and hopefulness, and invariably won confidence and respect. Gracious fruits followed his labors. The church was strengthened and edified, sinners were converted, and the community was impressed by the strength and public spirit of his ministry. He vigorously championed the temperance reform, the antislavery cause, and later, the cause of the Union. At Waltham, at the opening of the Rebellion, he repeated by request one of his war sermons, when the citizens packed the church to listen to his noble words on behalf of the Union cause and his scathing denunciations of disloyalty. His devout spirit, studious habits and sagacious insight into current events rendered his sermons, while lacking impassioned appeal, instructive, practical and timely. He was thoroughly read in theology and ever abreast with the times.

In his pastoral oversight, while firm in his convictions, he was judicious and conciliatory in counsel. Faithful in pastoral visitation, sympathetic in scenes of affliction and warm and tender in all his social intercourse, he was honored and loved for his talents and faithfulness.

In his relations to his ministerial brethren he was a model friend. Gentle and kindly, modest and unobtrusive, a good listener yet fertile and suggestive in conversation, generously appreciative, aloof from envy and jealousy, magnanimous in his attachments, ever looking upon the bright side of character, with an instinctive dislike to dwell on the faults of others, his great heart took in all his brethren and cherished them with confiding affection.

He was self-poised and brave. From his youth he was compelled to struggle with an asthmatic affection which at times was so severe that his family nearly despaired of his life. Yet he endured it without a murmur, and rarely called attention to it. Several years since, he met with an accident resulting in aneurism, and which his physicians advised him would at some time suddenly terminate his life. Yet none of his most intimate friends outside of his family were allowed to know it, so reluctant was he to tax the sympathies of others.

At last the silently looked-for hour came. In the early evening, not feeling quite as well as usual, he prepared to retire, when his wife stepped out of the room for a moment and returned to find his body upon the floor, lifeless. His exit was silent and painless. The shock to his family was overwhelming.

His wife, who had shared the joys and burdens of life with him for more than half a century, with a son and two beautiful daughters, had clustered around the devoted husband and father with the deepest devotion and made for him an ideal home.

The funeral services were held in the Park Avenue Methodist Church, where a large and tearful audience attested the love and reverence with which his memory was cherished. His brother Annis, a lawyer upon the Pacific coast, unable to be at the funeral, having ascertained by telegram the hour for the services, had religious services simultaneously with them in honor of his brother in his own home — a scene beautifully typical of the wealth of affection with which the large family of brothers and sisters were bound together. WM. R. CLARK.

*Nelson.* — In Lyndonville, Vt., Jan. 9, 1895, Lucy D. (Jencks), wife of John W. Nelson, and former wife of Cyrus D. Hall, died. She was born in Burke, Nov. 27, 1830.

The subject of this sketch had resided in many localities, and in all of them she had endeared herself to a large circle of friends by her gentleness, kindness, and earnest Christian spirit. She was free from pride and ostentation; a faithful wife, a devoted mother. It is doubted whether any of her associates could suggest a fault in her character. Her religion was the controlling power in her life. With strong attachments for the church of her choice, yet she loved the church universal. Her perfect trust in her Heavenly Father often found expression in the hours of severe suffering in these words, "I shall dwell in the house of the Lord forever." She knew God; and there was no earth-born cloud that could arise to hide her Saviour from her eyes! She realized that she was going to His loving arms where the mortal should put on immortality. The law of her life was service — not to be ministered unto, but to minister. It was her belief that nothing was hers by right, but the right of serving. Her home was the Methodist preachers' rest. Here they found a warm welcome. With deep solicitude she entered into all their plans, so anxious was she for the promotion of the Master's kingdom; and her prayers and encouraging words gave new strength and inspired to renewed effort. She was ever active in benevolent labor, a zealous worker for the advancement of home and foreign missions. Her education and large experience fitted her to fill manifold stations of responsibility, and she never disappointed in these relations. She loved the Master, and was ever ready to attest it by answering to His call.

The community has lost a large-hearted, sympathetic neighbor; the church one whose place will be hard to fill — whose voice of prayer and pleading was always heard for its strengthening and for the salvation of wanderers. We have known and trusted her, and our loss seems irreparable. May her prayers for home, community and church be graciously answered!

Funeral services were held at her home. Rev. C. P. Taplin spoke of his long acquaintance, which had been one of the most pleasant and profitable on life's pilgrimage, and emphasized the Christian virtues of the deceased. Rev. I. P. Chase spoke feelingly of the cordial welcome she had so many times given to the weary preacher, and of her tender regard for the loved ones in her home. The writer, from a short acquaintance, spoke of that considerateness and kindly counsel which will ever keep her memory green in all hearts. May we emulate her example in desiring beyond measure the things that are heavenly and eternal! W. C. J.

*Desper.* — Jason Desper was born in Auburn, Mass., July 21, 1820, and died in Barre, Mass., Feb. 26, 1894.

He came to Barre when he was about twenty-one years of age, and secured employment among the farmers. Soon after he was converted, and joined the Methodist Church at its formation. For many years he was engaged in the hat manufacturing business, being for several years the head of the firm of Desper, Rogers & Co., doing a large and prosperous business. More recently he sold out his interest in the business and was employed by the company.

From his first connection with the church to the close of his life he was deeply engaged in its work, and many responsibilities were placed upon him. He was for years familiarly known as "Deacon" Desper. This title, unknown among Methodist laymen, came about in this wise: The Methodists having no church building, were holding their meetings in the town hall, and on one occasion, for some reason, the appointed preacher failed to appear, much to the disappointment of the assembled congregation. Mr. Desper, however, took charge of the service, gave out the hymn, sang, read the Scripture, prayed and exhorted, to the profit and edification of the people. Ever after he was known as "Deacon Desper." He was always faithful to the means of grace. His place in the choir was never vacant, and it was his strong desire to complete fifty years of service among the singers, which, however, he was denied. As a trustee and a steward, he was eminently useful, and many were the duties committed to him, in the discharge of which he was true as steel.

For several years before his death he had been in declining health, but was able to be about until about three days before the end. Funeral services were held at the church, Rev. J. A. Day officiating, assisted by Rev. J. W. Fulton, of Orange, and Rev. J. F. Gaylord of the Congregational Church. F. A. RICH.

*Parlin.* — Rev. Abel E. Parlin was born in Weld, Me., Jan. 10, 1859, and died in Paris, Me., Jan. 1, 1895, aged 35 years, 11 months, and 20 days.

He was converted under the labors of Rev. C. E. Bisbee, in the eighteenth year of his age. At once he became a very earnest, active worker in the vineyard of his Saviour. Two years later he began attending school at Kent's Hill, but was obliged to stay out of school a part of the time in order to earn funds to pay his bills. In the spring of 1882 he felt himself called of God to preach the Gospel, but did not enter the work at once. In June, 1883, he received a license to preach, and was employed by Dr. C. F. Allen to supply our church at Andover, Me., during the summer vacation. In the fall or winter he went back to Kent's Hill to finish the course there, graduating in '84. In September of the same year he entered Boston University, but remained less than a year on account of failing health. After returning to Maine, his health improved so that he again supplied our church at Andover. In the spring of 1886 he was received on probation in the Maine Conference, and in 1888 was admitted to full connection, and ordained deacon by Bishop Fowler. In 1890 he was elected to elder's orders and ordained by Bishop Andrews.

The following are the charges he served: 1886, North Anson; '87-'88, Madison; '89-'90, Livermore Falls; '91-'93, Bridgton; '94, Gorham (N. H.).

He had overworked during a revival season in his last year at Bridgton, but felt that he could not stop to rest, and on the 31st day of July, while attending the Chautauqua Assembly at Fryeburg, he was taken violently ill with gastric fever, so that it was some time before he was able to be taken back to Gorham. From this sickness he never rallied, and after a few weeks it was evident he was rapidly wasting away with consumption. He lingered until Jan. 1, when he passed triumphantly to his heavenly home.

In June of 1886, the year that he joined Conference, he married Miss Angie L. Swan, of Bethel, a lady of rare qualities, every way fitting her to be a great help to him in his life work. There were born to them two children, a son and a daughter. The mother and children live to mourn the loss of husband and father.

In 1885, while preaching in Andover, Mr. Parlin became very much interested in the subject of holiness, sought it earnestly and successfully, and ever after rejoiced in the concious experience of a pure heart.

While not what the world would call a brilliant man, he was a good preacher, and God gave him souls as the seal of his ministry on every charge he served, while many were helped into the experience of perfect love. He was beloved by all who knew him. He was a good man, full of faith and the Holy Ghost. E. T. ADAMS.

—house cleaning without *Pearline*. There is twice as much work as there need be —half as much comfort as there might be. *Pearline* washes and cleans everything safely, saving time and saving work. Nothing starts dirt so easily; nothing takes it out so thoroughly. Cleaning house without *Pearline* makes a great "to-do"; cleaning with it gives you little to do. 294

Beware of imitations. JAMES PYLE, N. Y.

NEW ENGLAND
# Methodist Book Depository.

***New Issue. Fully Revised and Enlarged.***

THE PROBLEM OF RELIGIOUS PROGRESS.

By DANIEL DORCHESTER, D. D.

Revised with great care, bringing the data down to the present time. Social questions, particularly poverty, wages, crime, the peril of cities, anarchy, etc., constitute new or enlarged sections. A new chapter of special interest has been added on

*CHRISTIANITY AN INCREASING FACTOR IN THE WORLD'S CONSCIOUSNESS AND LIFE,*

which will be very helpful to lay as well as clerical readers. The new edition contains about one hundred and forty pages more than the old one, and twenty more striking diagrams, greatly enhancing its value.

8vo. Cloth. Twenty-eight Diagrams. $2.75.

***An Appropriate Easter Gift***

to any one who has been recently afflicted by the loss of a relative or friend is a copy of

CHRISTUS CONSOLATOR;

*or, COMFORTABLE WORDS FOR BURDENED HEARTS*

By Bishop GILBERT HAVEN.

12mo. Cloth. Portrait of the Bishop. $1.25.

***Your Easter Service***

can be made interesting and attractive to all who attend, old and young, by using one of the new programs especially prepared for the occasion.

THE MORNING COMETH.

*An Easter Missionary Service.*

By STEPHEN V. R. FORD.

Per hundred, $1. By mail, postpaid, $1.25. Sample copy free.

Good Tidings of Great Joy to all People.

*For Children's Missionary Day.*

By Rev. W. T. SMITH, D. D.

Price, $1.25 per hundred, postpaid.

*INSPIRING SONGS,*
*STIRRING MUSIC,*
*EXCELLENT RESPONSIVE SERVICE.*

CHAS. R. MAGEE, Agent, 38 Bromfield St., Boston.

## Educational.

WESLEYAN ACADEMY.

Wilbraham, Mass.

78th year — Applications now received for Spring Term, opening April 3, 1895.

Rev. WILLIAM R. NEWHALL, Principal.

East Maine Seminary.

Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

Spring Term opens March 19.

College Preparatory, Scientific, Academic, Normal, Art and Musical Courses. Military Tactics, Business College, with first-class instruction. Location unsurpassed. Easy of access by boat or by rail. Terms low. Send for Catalogue.

Lasell Seminary

For Young Women,

Auburndale, Mass.,

Suggests to parents seeking a good school consideration of the following points in its methods:

1st. Its special care of the health of growing girls.

Resident physician supervising work, diet and exercise; *abundant food in good variety and well cooked;* early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling-alley and swimming-bath; no regular or foreknown examinations, etc.

2d. Its broadly planned course of study.

Boston's proximity both necessitates and helps to furnish the best of teachers, including many specialists, with one hundred and twenty pupils, a faculty of thirty. Four years' course: *In some things equal to college work, in others planned rather for home and womanly life.* Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over or graduates of High Schools.

3d. Its home-like air and character.

Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.

4th. Its handiwork and other unusual departments.

Pioneer school in Scientific teaching of Cooking, Millinery, Dress-Cutting, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, $500.

For illustrated catalogue address (mentioning ZION'S HERALD),

C. C. BRAGDON, Principal.

$8.00 TO CALIFORNIA

Is the price of one double berth in Tourist Sleeping Car from Boston.

This is on the famous "Phillips-Rock Island Tourist Excursions," and cars run through from Boston without change, on fast train, leaving Boston every Tuesday.

Write for map and full particulars to

F. L. LOOMIS, N. E. P. A., 260 Washington St., Boston, Mass. JOHN SEBASTIAN, G. P. A., Chicago.

CLARK'S EXCURSIONS TO EUROPE.

Sailing from New York by first-class steamers on April 13, May 15, June 22, June 29, July 6, etc. All traveling expenses included. Popular prices, $250 and up. Ocean tickets by all lines. Tickets for individual travelers at lowest rates. Send for Tourist Gazette, containing full particulars, with maps.

FRANK C. CLARK, Tourist Agent, 111 Broadway, N.Y. Official Ticket Agent, Pennsylvania and Erie R. R., etc.; 1 Rue Auber, Paris; 3 Charing Cross, London.

## Educational.

THE
Fisk Teachers' Agencies
(Incorporated.)

EVERETT O. FISK & CO.,
Proprietors.

4 Ashburton Place, Boston, Mass.
70 Fifth Avenue, New York, N. Y.
106 Wabash Avenue, Chicago, Ill.
502 12th St., Washington, D. C.
120 1-2 So. Spring St., Los Angeles, Cal.
23 Church Street, Toronto, Can.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating more than

$3,000,000.00

New Hampshire Conference Seminary and Female College.

DEPARTMENTS.

A. Ladies' College (Ladies only).
I. Classical — six years. Degree, Mistress of Liberal Arts.
II. Belles-Lettres — five years. Degree, Mistress of English Literature.

B. Seminary (Both sexes).
I. College Preparatory (Classical) — four years.
II. College Preparatory (Latin-Scientific)—four years
III. English-Scientific — four years.
IV. Industrial Science — four years.

C. School of Fine Arts (Both sexes)
I. Instrumental Music — four years.
II. Vocal Music — four years
III. Art — three years.
IV. Elocution — two years.

D. Commercial School (Both sexes).
One year.

Health. Pure air, spring water, the best of sanitary arrangements, regular habits, good board, and a Christian home, leave little to be desired as means for promoting good health.

TERMS: Home and tuition — Fall Term, $48.00; Winter Term, $47.00; Spring Term, $46.00. Art and Music extra.

Spring Term commences March 20, 1895.

☞ *Send for a Catalogue to the President.*

Rev J. M. DURRELL,
Tilton, N. H.

ZION'S HERALD.
Founded 1823.

SUBSCRIPTIONS.

Per Year, Postage Prepaid, $2.50
Ministers and their Widows, 1.50

THE DATES following the name of each subscriber indicate the year and month to which it is paid.

DISCONTINUANCES. — Papers are continued until there is a *specific order* to stop, and until all arrearages are paid, as required by law.

SUBSCRIBERS wishing to stop a paper, or change direction, should be very particular to give the name of the post-office to which it has been sent and the one to which they wish it sent.

REMITTANCES may be made by Money Order (post-office or express) Bank Check or Draft. When neither of these can be procured, send money by Registered Letter.

FOR ADVERTISERS it is ONE OF THE BEST MEDIUMS that can be employed for NEW ENGLAND. It has probably 20,000 readers in educated homes. Cards with advertising rates sent on application.

Specimen Copies Free.

All letters of Remittances, or relating to Renewals, and Subscriptions, and other Business Matters connected with the paper, should be addressed to

A. S. WEED, Publisher, 36 Bromfield St., Boston.

## Review of the Week.

*Tuesday, March 12.*

— The Massachusetts Senate passes the bill prohibiting Sunday entertainments, except sacred concerts.

— Peruvian rebels kill 300 government troops in battle.

— Bricklayers and masons join the electrical strikers in New York; about 10,000 now out.

— Opening of the new Public Library in this city.

— Death of Charles Frederick Worth, the famous dressmaker, of Paris.

— The Colombian rebels defeated at Bocas del Toro; Catarina Garza, their leader, killed.

— Ex-Senator George F. Edmunds argues against the constitutionality of the Income Tax before the U. S. Supreme Court.

*Wednesday, March 13.*

— Twenty-five hundred families in St. John's, N. F., fed, many of whom had been without food for from 48 to 62 hours.

— A Spanish gunboat chases and fires upon an American merchant steamer, the "Alliance," off the coast of Cuba.

— Race riots in New Orleans; three Negroes killed in one and several wounded.

— Spain cables a credit of $1,000,000 to the captain general of Cuba, to aid him in suppressing the rebellion.

— Ex-Queen Liliuokalani sentenced to five years' imprisonment.

— Another band of insurgents dispersed in Cuba.

— Emperor William, in opening the session of the Prussian Council of State, urges the adoption of measures to relieve the agricultural distress.

*Thursday, March 14.*

— Arguments in the Income Tax cases concluded.

— Death, in London, of Rev. Dr. R. W. Dale, the well-known preacher, lecturer and author.

— Kidder, Peabody & Co. have on hand $7,054.62 for the Newfoundland sufferers.

— Senator Proctor's Vermont Marble Company gets the contract to furnish 10,000 tombstones for soldiers' graves.

— Tesla's electrical laboratory in New York city burned, with all his instruments.

— A fire in Kansas City destroys $400,000 worth of property.

— The last of the "blue laws" of Connecticut repealed.

*Friday, March 15.*

— Death of Judge Aldrich, of the Superior Court of this State.

— Francis M. Stanwood succeeds Stephen O'Meara in the editorial chair of the *Boston Journal*.

— The Spanish cruiser "Reina Regente" reported wrecked on the rocks of Tarifa; she had a crew of 240 men.

— A Danish steamer chartered to take 200 Negroes from Savannah to Liberia.

— Arrest of "lottery king" John Wurzberger, of Wilkesbarre, Pa.

— The New York Assembly votes to submit the question of Woman Suffrage to the people.

— In celebrating his 51st birthday King Humbert grants amnesty to several prisoners.

*Saturday, March 15.*

— The Supreme Court of Illinois pronounces the eight-hour law enacted for women unconstitutional; about 40,000 women affected by this decision.

— The national expenditures during the last eight and a half months have exceeded the receipts by nearly forty millions.

— The Massachusetts Charitable Mechanic Association celebrates its centennial.

— The electrical workers in New York gain their strike; an eight-hour day from April 1.

— Secretary Gresham demands an apology from Spain in the "Alliance" affair, and a promise not to repeat the offence.

— The government brings suit against the Stanford estate for $15,000,000 to recover that estate's pro rata of taxes due the United States from the Central Pacific Railroad.

— A new trial for Erastus Wiman; his conviction for forgery set aside by the New York Supreme Court.

— Li Hung Chang sails for Japan.

— England appoints a commissioner to go to Newfoundland and distribute relief on behalf of the imperial government.

*Monday, March 18.*

— The "Alliance" affair discussed in the Spanish Cortes; the foreign minister promised that all the demands of justice would be fulfilled.

— Two hundred thousand bootmakers in England on strike.

— President Cleveland returns to Washington from his ten-days' outing.

— Lives and property lost in a storm in Alabama.

— Resignation of the Spanish ministry.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

— The Japanese capture the entire provision supply of the Chinese army in Manchuria.

— The Cuban insurgents win a battle.

— A reward of $1,000 offered by the governor of Colorado for the arrest and conviction of the murderers of the Italians.

— The students and alumni of St. Paul's School, Concord, N. H., to raise $3,000 for a memorial window in memory of the late Dr. Coit.

— Cokers' wages at Connellsville, Pa., advanced 15 per cent.; 10,000 employees jubilant.

— Marshal Prince Komatsu appointed commander-in-chief of the Japanese army.

Messrs. Joseph Breck & Sons of Boston have just issued a beautifully illustrated seed catalogue. They send it free on application. No one interested in such matters should fail to send for one, and by studying it carefully, have his mind made up what he intends to plant, buy the seeds, and so be much ahead of the spring work.

That tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, which makes pure blood.

### THE CONFERENCES.

[Continued from Page 15.]

for eighteen months with encouraging result. He has been cheered by many conversions and is very much desired for another year.

*Winthrop.* — This is one of the most enjoyable charges on the district. A beautiful church, lately made more beautiful by elegant memorial windows, a fine, well-appointed parsonage, a large congregation, well-attended social meetings, and finances in a remarkably good state, with other equally satisfactory conditions, combine to make it such. A unanimous request goes to Conference for the return of Rev. C. W. Blackett.

*Malden, Maplewood.* — This suburban society has abundant opportunities. Among its workers are some elect women who are worthy of great praise. The fourth quarterly conference asked for Rev. L. W. Adams for the coming year.

*Peabody.* — The special revival meetings, in which the pastor has been assisted by Rev. B. S. Taylor, have stirred up the entire community. Much good has resulted in some grand conversions, and the church has been refreshed and wonderfully built up in holiness.

*Gloucester, Prospect St.* — About sixty of the ladies of the church, together with a few of the male members, invaded the parsonage on the evening of March 14. During the evening Mrs. Richard I. Cunningham, in behalf of the ladies of the church, presented Mrs. W. F. Cook with a check for over fifty dollars. Mrs. Cook fittingly responded. U.

*Springfield District.*

*Chicopee.* — Rev. J. H. Weber closed his work with this church, Sunday evening, March 10. Great crowds were in attendance and good results are seen. The church records have been revised and the reported membership cut down about twenty-five; but about that number or more will soon be received on probation. The year closes with all bills paid. The pastor, Rev. G. F. Durgin, is unanimously invited to return.

*Southampton.* — Two boys from the Sunday-school were received on probation and baptized last Sunday. The pipe organ has been thoroughly repaired and tuned by the builders of the instrument, Johnson & Sons, of Westfield. Rev. E. E. Abercrombie is pastor.

*South* and *West Worthington.* — The year is closing well. In the latter place the money necessary for next year's expenses is nearly all provided for. On a recent Sunday evening at South Worthington nine of the young people consecrated themselves to God. Rev. W. F. Hale is pastor.

*Springfield, State St.* — The report of the pastor at the fourth quarterly conference showed an increase in membership during the year, notwithstanding many removals by death and otherwise. One hundred and four have been received into full membership during the three years' pastorate of Rev. W. H. Meredith, who desires a change at the approaching Conference.

*West Springfield.* — The pastor can close the year with pardonable pride in the work done. By his wise management and persistent effort a very fine parsonage has been built, and will be ready for occupancy at the beginning of the new Conference year. It is pleasantly situated in the newer and better portion of the town, on a lot 66 x 166. Externally it presents an attractive appearance, standing on a high basement, and is two full stories high. Running the entire length of the front and around the side of the main building is a broad piazza, with a cozy balcony above, reached from the study. There is also a piazza at the rear of the house. Entering the front door, there is a large reception hall provided with a coat closet; double doors lead to the parlor, which is connected by folding doors with the sitting-room. This room has a large bay-window and a fire-place. A fine dining-room, kitchen, pantry and china closet occupy the rest of the first floor. On the stairway leading to the second floor is a beautiful window. On this floor is the pastor's study, fitted with book-cases, and four fine chambers, each containing a closet. This floor is finished in whitewood, except the bath-room, which is in cherry. The whole of the first floor, except the kitchen, is in quartered oak. In the attic is one large finished room; the rest will be open for storage. The whole house is heated with steam, piped for gas, has electric bells, set tubs, etc. On the rear of the lot is a stable, the gift of two friends. The entire cost of buildings and lot is about $8,500. There will remain a debt of $1,600. The pastor, on whom has fallen the whole burden of building, and who deserves so great credit for the work done, is Rev. F. H. Ellis.

*East Longmeadow.* — Religious interest is deepening at every service, and pastor and people are greatly encouraged. The Ladies' Union has paid an old bill of $156 incurred for new cushions when the church was last repaired. Rev. W. H. Adams is pastor.

*Monson.* — At the fourth quarterly conference the reports of the various departments showed the church to be in a flourishing condition. Although during the year five liberal contributors to the finances have died, and there have been many removals by letter, there has still been a material gain in membership. A Junior League with 30 members has been recently formed. The young men's class supports a scholarship in the Freedmen's Aid Society, as also does the Sunday-school. In the autumn of 1893 a parsonage was bought at an expense of $2,800, of which $2,200 has been paid; $400 of this amount was paid last year in addition to the regular expenses. Rev. W. H. Marble received a unanimous invitation to return for a fourth year of service.

W. G. R.

### Boston Social Union.

THE special feature of the Union was the exemplification of the work of our own City Missions as well as the general work of other denominations. One of the tables was graced with the presence of eight ladies who are active in mission work at the North End. On the platform were seated Rev. D. W. Waldron, of the Boston City Missionary Society, and Rev. Walter Calley, of the Baptist Tabernacle, Bowdoin Square; also Brigadier General Brewer of the Salvation Army, and Revs. E. J. Helms and R. H. Walker of the Epworth Settlement. Grace was said by Rev. Mr. Walker, and after supper Mr. Gray, of the Evangelistic Association, offered prayer. Mr. E. O. Fisk, the president, made a few opening remarks, sketching the work of our own City Missionary Society — of the general results obtained, and the pressing needs of the Society.

The first speaker was Brigadier General Brewer of the Salvation Army. He said the cordiality of his reception was characteristic of Methodism. Human sympathy is always aroused where public benefactors are found. Boston, to him, showed great alertness in looking after the poor and needy. The sympathy and cordiality and the sturdy affection of the people of New England had been shown to the Salvation Army. Everybody knows now it is not seeking to raise up a new denomination. It is felt that it is part and parcel of every denomination. It is too late to try to compress the Army within any denomination. Perhaps it is well that it is everybody's child. Missions cannot be established too thickly in the city. Saloons and the haunts of vice flourish on every corner. Is it possible that these can have a better chance than Christian work? He believed that the missions of various denominations might live within a half-block of each other because their constituencies are different. Saloons can thrive close by each other; the man who drinks in one does not necessarily in the other — the constituencies are different. He prayed that Boston might be sprinkled over with Salvation Army barracks and with the missions of every church. They have six special halls in which they preach every night, also two slum-posts and a drum corps. They are trying to establish such a network of Christian influences that it would be impossible for a poor sinner to get through them without being caught and saved. There are all sorts of fish in these waters. We must have a net for the cultivated and for the hardened sinner as well. He believed in a Christianity that had a backbone and an integrity, and not a jelly-fish Christianity. Major Brewer held the closest attention of the audience.

Rev. Walter Calley followed. He believed in several methods, but no methods alone will save the world; we must get back to the Gospel of Jesus Christ. Much criticism is made of minor points; it is easy to criticise. It is harder to get money for Christian people for legitimate Christian work than for any other purpose. He had witnessed during the past year the conversion of 700 souls, prayed with men and women, boys and girls, snatched from a life of sin and put in a path of virtue.

Mr. A. T. Downes, president of the Evangelistic Association, gave an account of the work of that Association. His address bristled with good points as to the work of a genuine evangelist. He called attention to the meetings held daily in Bromfield St. Church and the splendid work done there, and of the widespread influence of the Association.

Rev. D. W. Waldron said that seventy-eight years ago the Boston City Missionary Society was formed. An important feature of its early work was the formation of Sunday-schools, then almost unknown. In twelve years it had formed eighteen Sunday-schools. He gave a statistical account of the work of this society among the sick and neglected, showing a marvelous result during the past year. The object is not to give physical relief, but to preach the glorious Gospel of Jesus Christ. He stated a case where an immense number of tracts and Bibles in Chinese were sent from China for the heathen of Boston. He told how the different nationalities were trained by mission work among them to become missionaries to their own people. Only one in thirty of the people of Boston could claim native parentage. The temporal needs of the people were not neglected. It was hard to make these laboring people of the sweatshops and other similar places believe that the church is their friend. Without the loving service of the missionary, many people in this city would suffer bitterly. W. P. ADAMS.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Pure Cream of tartar—not a particle of alum, ammonia or any adulteration—in

Cleveland's Baking Powder

One reason why Cleveland's is the best that money can buy.

Cleveland Baking Powder Co., New York.

The Neograph

The new Stencil Process Printer will make 2,000 copies of a written or typewritten original. Any one can use it. Price, $10 up.

The Simplex Printer

simple, cheap, effective — will make 100 copies from pen-written original, or 75 copies from typewriting. No washing required. Price, $3 to $10. Send for circulars.

LAWTON & CO., 20 Vesey St., New York

Saranac Buck Gloves and Mittens

Are the BEST in the World. SOLD BY ALL JOBBERS. SEE that the left-hand glove is stamped SARANAC. Send for our Glove book. SARANAC GLOVE CO., Littleton, N. H.

WANTED 1000 MORE BOOK AGENTS for the fastest selling book of the times DARKNESS and DAYLIGHT in NEW YORK By Melvin Campbell, and Supt. Byrnes, Chief of N. Y. Police. With an account of his thirty years experience as a great detective written by himself. 740 pages. $250 superb illustrations from photographs of real life. With introduction By Rev. Lyman Abbott. Pure and high-toned—full of tears and smiles—Ministers say "God speed it," and Agents are selling it by thousands. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, and Exclusive Territory. Write for Circulars and specimen Engravings to A. D. WORTHINGTON & CO., Hartford, Conn.

Have YOU Tried Cuticura the great SKIN CURE?

Its cures of torturing, disfiguring, humiliating humors are the most wonderful ever recorded.

Sold throughout the world. British depot: NEWBERY, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

VIN de CHAPOTEAUT

(Chapoteaut's Peptone Tonic).

A TYPICAL NUTRITIVE STIMULANT.

This delicious alimentary tonic contains chemically pure Peptone, which is easily taken and assimilated when no other solid or liquid food will remain on the stomach.

VIN de CHAPOTEAUT is distinctly indicated in constitutional weakness or lack of digestive power for the aged, Anæmic, Dyspeptic and convalescent patients, and to sustain the enervies in Diabetes, Consumption, Tumors, Cancers and Ulceration of the Stomach and all wasting diseases.

P. CHAPOTEAUT, Pharm. de 1re classe, Paris, and all druggists in the United States.

SONG AND STUDY FOR GOD'S LITTLE ONES

CONTAINS... SPECIAL SERVICES for EASTER CHILDREN'S DAY, ETC.

BY MAIL 25 CENTS. Per Doz. $2.40.

R. R. McCABE & CO., PUBLISHERS Mention this paper. 150 SO. CLINTON ST., CHICAGO